

KOREA: Church - Testimony of Early Converts.

Dr. Scranton's helper ^{HAN YONG KYEONG} in the hospital (1892) writes his testimony "I early studied English at the Foreign Office. Hearing that Appenzeller, ~~great~~ teacher from Great America... ~~to~~ English, I came + studied for a year. When I watched him that because he was an upright man his conduct was orderly, I thought within myself. that man has studied and uses some great doctrine...."

KOREA: Christians (Bible Knowledge)

"If there are any other Christians in the world who are more familiar with the Scriptures than the Korean Christians, I have not had the pleasure of meeting them."

- A. G. Brown, Report of a Second Visit to China, Japan, and Korea (1929)
pp. 91 f.

KOREA - Sunday School, Teacher

Miss Yim Ok-Nym, teacher in church primary school in S. Korea. Only 17, and still in H.S. No special training to be a teacher, but an unusual gift in story telling - And she knew her Bible from cover to cover. Children gravitated to her every Sunday morning.

"Communists came into her town, arrested the leaders and used the church as their headquarters. Miss Yim and her children had no place to meet. First they met in her home, then in caves. Soon the Communists found her and took her away from the children. When they had to retreat, they lined up all the Christians to be shot. When Miss Yim's turn came they asked her last wish. She answered that she wanted to die praying. She knelt; praying she passed to her heavenly father... The story proves that there are two prerequisites for the S.S. teacher: unshakeable faith in Christ, and comprehensive knowledge of the Bible."

- Helen Kim, "Christian Education on Sundays", World Christian Education, 1st quarter, 59
p. 9 (Address given at World Convention on Christian Education in Japan, 1958)

Xosa;

Personal story (Chungju B.D. graduate) Kim Yong Suh

* More than a year ago Kim Yong Suh moved his wife and baby out to the village of Cho Pyung. ~~There~~ Harry + Mary Hill, some few years before had held the first X'm service ever to be held in that district, off the beaten path. Now, instead of noisy curiosity from the fringes of the courtyard of a crude granary, earnest + reverent lovers of Christ meet in the neat place of worship they themselves have erected. On weekdays you would find about 60 children in the Church studying in what is called a "Bible Club". This gives them, without the fells, the 1st six grades of school. Their parents cannot pay the high tuition required by gov't. schools. Yong Suh goes far afield calling in the homes, talking with farmers in their fields and paddies, or their families in the courtyards. He is respected & loved, is teaching his

people line upon line. Yet when he came back to Bible Institute to finish his course after 4 yrs. in the army, he was almost wrecked in health, pitifully shabby, came near failing his course, was so quiet & unassuming one scarcely noticed him. He dropped in recently. He had come to Chungju to get medicine for a sick parishioner. We had just heard that his tiny home had been entered by a thief and practically all clothing stolen! So we were not surprised to see him in the ancient and much-mended suit he had worn for so long. From a carton of relief clothing sent ~~by~~ from America a coat & some underwear were available but no trousers. How thankful we were to unpack a pr. of trousers & wonder of wonders, an overcoat to fit him a few days later. These unordained preachers, many of whom are graduates of our B.I.'s, receive so little from their poverty-stricken flocks that buying a suit would mean going without food or fuel for months! Their life is truly a life of devotion expressed in self-sacrifice.

Harry & Mary Hill, ~~personal report~~ missionary letter, Feb., 1957

Korea

Kim Sung Nak compares the Korean Church after the 2nd World War to a convalescing typhoid patient, very weak + very hungry.

Mary R. Hill says: "Standards are down; not only the moral standards of the people as a whole -- an aftermath of both oppression + war and the disillusionment following, but standards of x'm living among Church members."

Mary R. Hill, Personal Report, Jan. 17, 1948

Church Bells: (Joe Hopper)

Two pastors come to missioning -
we've got 500 lb. bonds. Just the thing
for our churches. Help us cut it in
two - one for each.

Joe - No such thing in
seminary. Better leave alone.

Next day - 2 pastors in court yard.
Selling bonds in 2. Beats last retreat.
But successful. Now 2 bells - $\frac{1}{2}$ bonds
for each.

KOREA CHURCH - National Pastors

Rev. Kil installed as pastor of Central Chh, PY (2500 members)
in October, 1907. First so installed in Presb. Ch.

- Kwee Mun in field, 15 Sept. 1908 (Vol IV, No. 9)

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Shin Duk Ree. (The principal of Soong Eui)

My ~~pa~~ parents were Christian so I believed in Jesus Christ from baby. When I was a little child I liked white things. I ate white paper and took white things in my hands. My grandmother said that she will take care of me to ~~do~~ study in University. she will not make me marriage.

From young age I prayed in small room for prayer and when I go to primary school I go to church near my school every day to pray. After I graduated from the school I could not continue to study so I go to mountains to pray.

a certain missionary helped me to study in Soong
Eui school, she helped three girls but when
I graduated Soong Eui middle school, missionary
said that I had to earn money I had to have
a job. I heard this news and prayed in the yard
and in the mountain. I sent a letter to her
I said that ~~I am~~ if some one pick up a fruit
which is not ripe yet the fruit made some people
injure and itself I will never ripe as a good fruit.
I must study more and I became a woman ^{as} personality
and respectry I will serve this society more eagerly

She reviewed my letter and moved herself so I could continue the High school. I lived in dormitory and I embroidered to make money for my 생활비. when I was ~~for~~ third year class I saw a magazine called named "The young" on which there are many vacancy in school in Manchuria if anyone want to have a job he ~~can~~ can get in Manchuria. I prayed for my people who are living in Manchuria because they were lack of teacher and leader and thought in my mind I will go there after graduation

One day the dean said that whoever can do work form can go to the Manchuria I thought that is

a result of my prayer. I decided to go there and prepared that course. At that time the principal of Mancharia school proposed to me for marriage ^{through someone}. I was angry because ~~he~~ I thought he is a egoist not for school, for himself why the principal could not ask a good teacher why he wanted only his wife? I gave up to go there. I wrote some thinking of my view on the magazine "The young" "We must not speak without action I think it is much better that some one became a good man than became president with talk" Some people read my view

and asked me to be a teacher. But at that time I wanted to go abroad so I go to High Bible school because if I study in High Bible school it is easy to go abroad. It was not good idea it was only my ambition I did not pray for it.

When I go to the High Bible School I was refused from there because I was young and they said ~~that~~ ^{me} to be a kindergarten teacher I laughed at them I must become a leader for young man, not kindergarten teacher.

I was crying on the way kindergarten in country I ~~was~~ ^{was} not glad to go there but I saw ^{read}

that it is important things that we teach children about creator "God" as they are young. The children grow up and become a man who kept that nations teach! children about creator, written by Bestalozzy

I moved deeply in this book so I could go gladly to Ham Kyung province I thought my job in God's permission I had had good time in that small country I taught Sunday school children and was kindergarten teacher and collected mothers and women at night and taught them Korean language for two years

I came to Won San and took in charge of

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from 7 o'clock
to 11 o'clock

a kindergarden I taught eagerly little children! I thought I had to work for 3 years but I worked for ten years. ~~I had 200~~ They did not lie me to go to other place.

I began a small opera for country people and sold the tickets for kindergarden about 700, but the place was small. I came to kindergarden after selling the ticket all day long there were children yet so I asked why did you ^{not} go to home they said the teacher had gone out morning and did not come back yet I played with the little children crying

because of the heavy snow the electric ball cut and I could not prepare the stage yet I pray and ~~we~~ cried out so ^{sadly} ~~sorrowfully~~ a women listened to my prayer and ~~called~~ ^{felt} sadly. she called on a man and prepared the stage.

The day had come and the snow came. but only the church which we opened the ~~a~~ small opera was bright the electric ball lightened O wonderful miracle. The people who had sold the ticket came about 200 people so we could have good time. I recieved salary 80 won it was a great money

because I taught so eagerly. I saw myself God do anything, He showed me a miracle. From that time I believed that whatever I want to do will achieved if it is God's will. I had a firm connection. I worked in Won San for ten years but I had had wonderful good time. After there I was going to entrance to Seoul University department was law but they ^{had} forgotten my paper so I met the president of law College he said ~~that~~ to me bring a letter of recommendation. I gave him two letter of recommendation by pastors he permitted to ~~entrance~~ enter the

university without an examination. He gave me a sign of entrance.

When I graduated from Seoul University the Korean war broke out so I went to Chei Choo island. I worked washing clothes of others and earned money. On the other hand I taught orphans and established a ^{night} school and Bible school. When I went over to Pusan to get a permission for my school I met some friends of mine. They said to me that Sang Eui School will reconstruct and I had to take in principal. I surprised at

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their talking. I came back Chei Choo island and prayed to God if the responsibility of Soong Eui School came from God's will I will follow him as I could but if it came from man's will I could not do it "hear God if it came from a man, make me sick". But I was all right very well I tried to reestablish the Soong Eui school because I thought the responsibility came from God and Soong Eui School closed because of the worship to Japanese King. They did not obey to follow evil's spirit. Now in free

world Soong Eui must open again for the
Christian education of girls,
I received 14000 dollars from mission because
they gave each mission school to repair their
building. I began to find out a land for
building of the school and got a land on nam
San. but after pay the cost of land ~~me~~
a big debt I had to ~~have~~ ^{pay}. Some people
shouted to me to pay the debt I pulled down
brain disease so I went to mountain to
pray and at there I ~~s~~ heard (bright ~~rock~~ stone)
a sound in my dream "that is bright stone,"

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"bright stone"! I thought that word is a good
symbol. After prayer I came back and got a
permission of building and mission helped me and
I recieved 20000 durlar. Even though the govern-
ment planned to ~~to~~ make a sight seeing place the
land which we bought, but God gave it to us.
Now Soong Eui school have about 6000 girls
we have two building to study but we
need music hall, chapel, domestic hall, scientific
hall. I believe God give us these through
a someone who want to give us a beautiful
memory. I depend only God. God is teacher

and principal in Soong Eui school
we hopefully expect to get a large library
for girls.

There are many poor student in my school
they must work to make money so I
want to have a dormitory and small factory
for poor girls I believe it will be
achieve. Many miracles came for Soong
Eui school. people have never done for
Soong Eui all of this was made by God
When I sat down in ^{my} room at night
I was despair for the rest of night but

during my prayer I saw Jesus Christ
before me. I do not fail because God
is my leader and he has power.

The graduates want to help their school
and teacher are Christian they are sincerely
I know this is God's bless I thank God.

1

Sung Moo Kim

I was born in rich home, my father was a high officer. My uncle, the elder brother of my father, also was a high officer and had a great of money but he was a libertine who like to drink and waste money. So my uncle contracted debt and had to escape from the creditor ~~house~~ to mountain. My father ^{had} hidden near my house to take care of his home he was so great good father but my uncle went to distance mountain. In the hills he saw a church building down and asked a woodcutter

what is that house? what do people do into that house? The woodenter, boy told him "that is church which make a bad man ^{good} & like a God". My ~~to~~ uncle came down and got a Bible and read ever and over in the hills. He became a new man and returned to home and went to the creditor to ^{pay} ~~solve~~ some debt. From that time he became a Christian and my father also became a Christian. all family and maid and our tenants became Christian. My uncle built church and gradually people believed my father's speaking. I was ~~sixteen~~ sixteen years old and my uncle

you have won

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worried about my marriage because there was no Christian young man. I learned at home by uncle and my father and brother. When my father heard a news that De Sane middle school will establish, he sent for me ~~to~~ Sun Chun to ~~be~~ study. My father and uncle studied theological and became as pastors both of them. All neighbours surprised at my uncle because he became such a new man and became Christian. My brother and Cousin went a place where is evil spirit and broke the evil spirit small temple. Then people said that they ~~would~~ will kill the young men.

but the day when they came with club in their hands. My father told all family not to resist on them and they also became christians.

When I was nineteen years old, my uncle advised me to marry, but I did not obey him I wanted to study more. My father was angry and said "I can't see you, big woman who did not marry is not good for church you have to marry"

I married son of my teacher who was poor but I obey my father-in-law and my husband with love of Jesus and worked all in household with singing of hymn.

In 1919, Marry Kim came to me from Daejeon and told me and my husband to make our flag for prepare of 3.1st action against Japan. My husband made many flags in basement of school. he was principal of Myeong Shin high school All students shouted hurrahs holding Korean flags in their hands. My husband ordered me not to go out because I was during the period of maternity. But when I heard the sound hurrahs I could not bear my deep emotion and I went out shouting hurrahs as I could. I was caught by policeman of Japan but because of my baby I released at soon. By the action my husband was discharged from the seat.

We moved to Sun Chun I had three children.
I made money by teaching in Po Sung
School I was a lecturer of history.
My husband became dean of Shin Sung High
School. My father-in-law was an elder and
he wrote the commentary of The Gospel of John
and Revelation.

At that time there was a great persecution
called "The affair of one hundred and five men" for
many pastors and those who interested in church
and worked in church died about one hundred.
My father-in-law imprisoned for three years

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After released from prison he became a maidman
for six years because the policemen hit his
brain. He died then.

My husband also imprisoned for eight years
because he prepared the welcoming party of the U.S.
inspection embassy and the government misunderstood
him they thought him a political offender.
His work was concerned with the ~~Bob~~ bombing
an affair in San Chuan.

1919, Y W C H established

~~1920~~ March 1st, 1920 was Sunday, so we
were in church. After worship I announced

that all women had to remain in the church.
I walked first they followed me with hymn
people saw out from their house and praised
us with clapping of hands. Suddenly a man
shouted "hurrahs my nation. Korean want independence"
We could not bear any more so we shouted
hurrahs. Some police man took us in
police station there were only four women.
I said ^{to sergeant} that we could not sleep that night, for
many people, our brothers, died in that day
to released from Japan, they also wanted to
live in this world freely but they died

we had to live under our government of Korean we had to give our independent nation to our offspring. I ~~was~~ imprisoned four months with my baby and released from prison June 25th, 1920.

At June 29th 1920, I established Y.W.C.A in Sun Chon. I ~~the~~ taught many women Korean language. It was special to teach Korean language but I was permitted from officer of Government I told him "treat us same as Japanese, we must know our language, give me obey"
I taught women the ^{new} way of living and home works.

The Russian Army came in to North Korea
I decided to go to the South Korea and
had gone to revival worship I heard "be true
and be reality" during seven day the title was
same.

I started to go to Seoul with my two sons
and one daughter ~~not to lie~~. We came to
Seoul safely I did not lie to communists
because they did not ask to me.

I worked womens office from 1947 to 1950
without ~~se~~ salary. ➤
When I went to ^{the house of} central Government to present

the day of established Government, the American
 flag came down and Korean flag raised up, ~~the~~
 my heart was full because I saw ~~the~~ alone the
 day of release my husband and his father were dead
 for the day but I could see the wonderful day.
 In that place I ~~determined~~ made a firm
 determination which I will study theological.
 I entered Seoul Seminary. After graduation I
 taught ^{beggar} children ^{who lived in Asylum Hong Jai Dong} Korean language
 now I taught bible to 400 people in Young Nah
 church and taught Korean language to women who
~~do not~~ could not read bible.

1950, the Korean war broke, my ^{first} sons became
doctors for army and last son became ~~was~~ an
interpreter in UN Army. I lived in Seoul
among the communists but I was safe.

when I prayed ^{to God} one morning for my two
sons I could not tell anything. whenever I
pray to God I said "dear God help my sons
be safe". But ^{at} the day I prayed to God
"dear God accept my little son, the heger
have his wife and child so he have responsibility."

Then I my mind was full of peace
After that I recieved a paper which said my

little son died in battle. I did not cry
and gave exhort my daughter "Don't cry it is
shameful things he died for my nation and people
but U.N army came this land and die for us
he is a great son of Korea Don't cry anymore"

The communists came ~~to me~~ to kill me
but when I prayed to God I ~~if~~ wanted to die
for Jesus they turned their mind.

I am 73 years old I am Chairman of WCTU
I am happy because I know the love of Jesus
I thank my parent who taught the Jesus
I will work anything which ^{can} help others.

I worked for my neighbours it was to teach them the way of improved life. The communist a chief helped me during I lived among them I could hide by his talk and get some food.

Now I go to country to teach ~~our~~ the way of improved life and Korean language and go to house of women correction.

Whatever people want ^{me} to do if it is good thing for God and for people I will do my best.

Hee Sook Kim.

When I was eleven years old, our family began to believe Jesus.

I graduated from mission school at 18 years old and ~~go~~ finished Bible school and graduated from Pa Sung High school.

My kinmen were not Christian so my family also persecuted me when I wanted to study theological. I came out from my home and entered the theological school by receiving scholarship by Nellen missionary. I did not go to my home during three years.

After graduation I began the ^{round} preaching of Gospel with Nellen missionary ~~sending~~ at country.

Even though I was young and that place was cold province ~~and~~ I worked for my church

When Japanese persecuted Christian ~~and~~ to worship their king and I had to worship by their force I left there and went to Manchuria.

I had no money because I could not receive salary from church after left there but when I arrived at Manchuria God gave me a right to receive home shipping expenses from Korea on the river "Arm Rock River"

I got a ^{lot of} big money so I could give the salary of Missionaries of Chinese and evangelists. While I worked in Manchuria eagerly the Russian army came in the land. They persecuted church and Christian so I moved to Korea and reached Shin Eui Choo. I met two friends of mine and we planned to establish orphanage and old people's house. But they did not permitted because I did not worship their King (emperor). I moved to ^{Sa Ree won} ~~Hai Choo~~ and bought ~~some~~ land and build house by Sa Ree won church to make orphanage. But they did not grant permission.

I imprisoned and they put me to death, But before the day when I have to die My nation rescued from Japan I was all right.

I came to Seoul and then married. We lived in a house which communist lived in next house. Because

I was chairman of woman evangelist and ~~did~~ worked enlightenment movement and believed in Jesus the communist hated for us and to move another place we moved to near down town Seoul.

I worked for bad girls and helped orphanage with Mrs Kinsler. I ~~was~~ ^{did} eagerly the work. When the Korean war broke out I took refuge

with my family. we went over Chei Choo island
I helped Chei Choo church in spite of being so
many troubles. after ^{others} returned to Seoul I remained
there for three years and ~~have~~ made had made the
church firm.

I met Mrs Voelkel and went to prison for
she took me at there. Seeing the prison women
I could not make me indifference. I taught
Bible to them from morning till night.
I visited an patients room, and baby room in
Prison. Mrs Voelkel helped by goods and spiritual
food. She ~~is~~ is a mother of faith.

There came ^{down} wonderful grace and spirit of God
many prisoners repented and jailers became
Christian.

I established the "Bible correspondence course"
Many prisoners finished the course and became
servants of God. While I taught in prison
I was not hungry without taking lunch
About 100 prisoners ^{were} baptized.

When the patriotic ceremony began first time
and next time the chapel had to begin, I left
~~left~~ the prison.

I taught children who lived in Helt

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adaptation and recieved Korean ^{baby} orphanage, they went to America and became son-in-law of American ~~and~~ and their mothers ~~too~~ came to my house to learn a new technique and get a job for themselves. I established Christian adoption and sent babies into christian home when they saw ^{babies} and wanted by their son.

Now I guide country girls to God who came to Seoul ~~now~~ without purpose. Some had young men catch such girls and so sell to women.

One day the had young men kept around me and said that ~~they~~ they warned not to prevent.

their work and stoned me. After that I caught the chief of bad men and talked about their work and my work, which work is good. I told about Jesus Christ teaching earnest. He said "I will ^{never} ~~not~~ do such thing anymore. I will never come this place Seoul Station. He confessed and repented ~~now~~ and he called at me with his ~~another~~ boys. I sent them to a pastor who work in Dong Do Chun church and they study bible now. The ~~greatest~~ joy is to teach bible someone and they turn to God.

I want a house building ^{which} because I can
teach the Bible and technique to those who
came to Seoul without purpose and money.
Before they put in sins we must take them
Among those who had come to Seoul alone
some girls entered theological school. Mrs.
Joelhel helps them by selling their ^{articles.} ~~articles~~



be Specific... say "UNION PACIFIC"

DATE _____

EVANGELICAL CHURCH

1935 - Dec. 21. founded

- I. Choi Tai Yong. founder. a Presb. (Canadian)
grad. Sumner Agric. Sch.. CCC.
Meiji Gakuen. Tokyo sem?
infl. by Uchimura.
left Presb. chch as too fundamentalist.

Main claims:

- 1) Present presence of Xt. + Spirit. (not creed)
- 2) Need for a deeper theology in Korea
- 3) Economic independence of the church.

Chch structure - like Presb. but with bishop.
Taken over by Reds

- II. Park Nam Yong, Kunsan. (orig. a Presb.)
killed by Reds.

- III. Chi Dong Sate. (a Presb. Tokyo sem.)

Originally - about 20 chches. Now 6.

The Life Story of Mrs. Chou Sun-ae Choi

I was born in the city of Pyeng Yang. My grandparents had a rice mill. I was the first daughter in our family, but when I was only two years old my father died of tuberculosis. His last words to my mother were that he hoped his daughter would grow up to be a servant of God.

My mother took me with her when she taught in the Bible school where there were many little children.

After my grandparents died we were very poor, so my mother worked in a factory to pay the tuition for my education. I graduated from Chung Eui Girls High School. Soon I became a kindergarden teacher, but I really wanted to study more, and even go to Japan. My mother did not permit me to leave her, and advised me to marry a student in our Theological Seminary. So I married him, Choi Ki-Ho, and we moved to a place in Hyang-hai province, called Yung-yun. My husband was in charge of the Dong-shin Presbyterian church there, while I was a teacher in the Yung-yun Primary school. We lived a rural life. There was a spring and a pasture right before our house. I wore straw shoes like the country women, and carried rinking water in a jar on my head, and we learned how to farm.

There were no doctors in that small town, so when people were sick they desperately needed help. I decided to study to be a midwife, and be able to help the women. My husband bought me some books on midwifery, and I studied them at odd moments diligently. I went to Hai -ju to take the examination to become a midwife, and I prayed, "Dear God, please help me pass; I will do my best for my people, and not think about making money by this kind of work." Though many women came to take the examination who had studied in the hospitals, yet I, too, passed the examination.

I was able to help many women, and when they faced some trouble they came to me. After our nation was released from Japan, in 1945, we went back to PyengYang, because my husband was called to a church there. Then I entered the Theological Seminary. I was chosen to be Chairman of the Student Association. I formed a group to prepare and preach in six small country churches during the summer vacation. But the communists did not permit us to do this. When we went to our destination, I spoke in the first church for two nights, then the communists took me to prison. They showed me my preaching record, which they had secretly discovered. They laughed at me and said, "Do you think God listens to your prayers? and helps your preaching Well, get out by yourself from this prison if your God is all-powerful."

At midnight they awoke me and commanded me to "compare the American religion with the Russian doctrine." Yet I did not regret my position; I was in no pain.

They released me soon, and I went to another place to preach the Gospel. But in that church I could only speak twice before the communists imprisoned me. In all, I went to six churches, and was imprisoned six times. I was glad; it was really a happy experience.

At that time, my husband, Choi Ki-ho, was imprisoned as a pastor, because he had been involved with the party that had resisted Japan. After he grew very weak and ill, he was sent home. We could not endure so many troubles, so we determined to escape from that place and go to Seoul and to the free world.

But the communists were always watching us, so we had to leave by night, and go different ways, not together. We promised each other to meet on the top of Nam San, in Seoul. My mother went with my husband in a small fishing boat, while I took the train. I had only a small bundle with me, my instruments that I needed as a midwife. I thought to myself, "On the way to Seoul I must eat, and when I face difficulties, what shall I do? This work of mine will be useful to me and to others."

When the train stopped at a small station in a country town, some policemen took me ordering me to follow them. I was afraid I was being arrested because I had brought my instruments along, so I hurriedly threw them away into a ditch. They asked me, "Who are you?" I answered, "I am a midwife." I feared lest they put me into prison for no reason. At midnight a policeman knocked at my door and called to me, "Can you help a woman who is the wife of a police-sargeant? She is sick and there is no doctor. I said, "Yes," So I took care of her faithfully, cooking and washing for her. She became my friend. She told me she had been caught by a police when she was escaping from North Korea, and then he made her become his wife. The police-sargeant released me and I was finally free again. After leaving th

place I went to a small country town where I found many refugees. Because of heavy rains the river had over-flowed and we could not go on. We could not get any food so I was very hungry. No one could eat anything. I ate grass and just cried. Then I realized the love of Jesus Christ. He is the Son of God. He, too, was hungry on the earth, when He came down to save me from my sins. I loved Jesus Christ more than ever before, and I thought of Him often when I was so hungry. It was a good lesson for me to learn, hunger. I was conscious of the great love of Jesus which I had never fully understood in all my religious life before.

At last I reached Seoul and climbed to the top of Nam San to meet my family. Everyday I went there hopefully. Finally one day I did meet them, and we wept for joy. I entered our Presbyterian Theological Seminary, while my husband served as pastor of the Yung-duk church in the country. I helped him in the church, establishing a kindergarden. We found it was a good opportunity to preach to Buddhists in that place, reaching them through their children whom we taught.

After my husband, Choi Ki-ho, worked as pastor there for one year, he became too weak to do his work, but he did not stop preaching, and he said he wanted to die in the church, rather than at his own home. One morning I was waiting for him to come back from the day-break prayer service, but he did not return. So at last I went to the church, and there I found him; he was dead. I cried out, "Oh my own darling!" I decided to follow in his work. Being all alone, I wanted to move from that town in the country, but I stayed and endured it, thinking of my dear husband and his work for God.

When I graduated from the Seminary I moved to Pusan in 1949. The Korean war broke out the following year. I worked as an evangelist in the Kyong-bok church there.

But I wanted to study more, so I moved to Taegu and was admitted to the university, in the department of English Literature. I worked under Rev. Robert Rice, who helped me become the director of the Shin-mang orphanage. The orphans were a wild bunch and had forced their former director to leave, but they learned to obey me very well. After graduating from the Taegu University I taught in the Taegu Higher Bible Institute for two years. After that an opportunity came to study in Biblical Seminary, New York City, receiving a scholarship from the Presbyterian Mission. Returning, I taught in the Seoul Womens College for two years. In 1958 I was elected President of the Presbyterian Womens Organization.

Later, it was possible to go again to the United States, and I studied for a year and a half at New York University, in the department of Religious Education. When I came back I have been teaching ever since at Soong Sil College, Christian Education courses.

In my life I have seen many troubles, it is true, but I found they all were good lessons and helpful to me. So I believe God permitted them for a purpose, according to the promise in Romans 8:28.

.....



Chun Chae DK

Missionary to P. C. L. T. S.
Spoken at Seong
Jin Chae
(on right of Gertrude)

Letter from Kim Eun-Ja in West Pakistan - written May 31, 1962

On this Day of Ascension I have attended church and received communion, with a pure heart, praying for my native land and its people. In this 5th Month as in a dream I recall the fragrant flowers and blue skies of my homeland, and think of my dear ones far away. Truly I do want to be with you.

"Just like sunlight shining on a stone wall and smiling on clear water that flows beneath bending grasses, my heart is quietly looking Heaven-ward in this Spring-time."

So said the Korean poet, Yung-Nang, in "On the road of Spring", and this little "Lamb" Eun Ja has been thinking about all the beauty of Spring at home.

This is the month of Mothers Day, and I am reminded that I often made a corsage of carnations to give to my "mothers", or take to patients in the hospital.

I am writing this in a mountain area, 7,000 ft high. Two weeks ago I came here, to Murree, the most beautiful and finest resort and vacation spot in West Pakistan. It is only seven miles from the border of India. On fine days we can see the snow-capped mountain tops. How happy I was when I came here to see snow again!

There are green trees pointing up to the sky, fragrant flowers, cool air and breezes,.... which is so different from the dust and heat of Sukkur. I am now greatly refreshed in mind and body. I can only praise God who gives me His love through Nature and surrounds me with His quiet forest, so that He can speak to me through His Word and enable me to think deeply about it. Truly, I do desire a more lovely and sincere character; I pray for it.

When the English controlled India they built asphalt roads and a town even in this deep forest in the mountains. It took me 20 hours by an Express train to come from Sukkur, and then 3 hours by bus or car up a mountain road. We are living here in an Anglican Mission house high up in a corner of this town. When I got off the train I rode for 20 min. in a 'ricksha pulled by two colliers with two coolies pushing up the steep hill. It was just like riding in a Korean bride's chair, - a new experience for me! I wish all my friends had been with me to enjoy it.

In this Hill Lodge 20 missionary ladies are living together. There is an English hostess, and the others are from New Zealand, Australia, Canada and the United States; all are young women, attending the Language school. Each studies the dialect of her own area. We study 4 hours each morning in class, and in the afternoon with a private tutor for 2 hours. I am thankful to see such zeal on the part of these missionaries. I have enrolled for a tuition fee of \$100.00, and shall be studying until August. Dr. Helen Kim sent a gift which has helped me to attend this school, and the Anglican Bishop arranged that I should be charged only half price. I find it costs a great deal to live here. We hope to be able to live like the Pakistan people but that is really a difficult matter, and not easy. We are waited on by servants, which makes it comfortable for us, but yet we are embarrassed by it, too. We go often to where the servants live to play with their children, and talk with them in Urdu. We really like to do that.

The Hill Lodge has typical British atmosphere, which is a little stiff and formal. One of the young ladies is very amusing. They can't pronounce my name correctly, and call me OonJa/ For a time I was sick, and they prayed for me at evening prayers. After that everyone knew my name and would speak to me kindly. I played Scrabble with one of the ladies and beat her; then we played again, and once more I beat her, and she got mad! The next time I beat her she didn't say anything. I am finding it very interesting to be here. On Sunday when we attend church many nationalities are there worshipping together, not only missionaries but business people, some who are rich who have come from their homes in hot places for a vacation.. It is a good place to regain health and keep well, but it's very expensive. Of course this is to be expected. Please pray for me that I may keep well while studying. Yesterday I led the evening prayers. I enclose the prayer I used. As you read it remember the voice of your "disciple" Eun Ja, who is far from you, but who thinks of you fondly. When I return we can sit together and pray and praise God. I hope that day may come soon. May His true love and peace always be with you, I pray. My greetings to all. When you read this, may the green-ness of the trees, the fragrance of the mountain air and of the flowers, and the sound of the cuckoo birds reach your heart and give you delight.

Eun Ja.

A prayer by Eun Ja Kim, used in evening prayers when she was asked to lead. (May 1962)

Dear Heavenly Father, we thank Thee for Thy help and guidance during the day, and for this precious hour to pray together. Father, we truly thank Thee for this beautiful nature around us, through which we can see Thy great work and love.

Father, in this quietness may we hear Thy voice again.

Oh Father, we do believe that Thou hast given us Thy only Son to save us from the darkness of sins. Nevertheless we often forget Thy great love and abundant blessings we have received, and go far, far away from Thy way and Thy words, and go astray.

Father, forgive us and help us to be more faithful servants, and follow Thee, love Thee, and serve Thee with all our hearts. Father, help us to give a portion of ourselves to those whom we meet every day, as Jesus the Lord gave Himself. We pray we may sow seeds of love and kindness where there is hatred, and where there is sorrow may we spread Thy true joy, peace and hope.

Father, tonight we especially pray for all the Christian workers and leaders all over the world. When they work for Thy glory, Father, lead them, teach them, and strengthen them with Thy words and power. WE ALSO PRAY FOR OUR Language School here. Bless both teachers and students. As we learn the language grant us Thy wisdom and understanding. Through the language may we understand the people in this Moslem country more deeply and closely, and show them the way of salvation and the life of victory in Christ.

Father, tonight remember all our own families and friends who are far away from us, in England, New Zealand, Australia, Canada, the United States, and Korea. Bless them all according to their needs.

Father, may we rest peacefully tonight and welcome another day with joy and freshness tomorrow.

We pray in Jesus' Name, Amen.

I was born April 20, 1929, three months after my father died. Both my father and grandfather were school teachers. At that time our country was ruled by Japan and all Koreans were being forced to bow at the Shinto Shrine. In my family my mother was 28 years old then, with three little children of six, three and one year of age. There were many difficult problems for her after my father's untimely death. There was no one to help us. One day when my poor mother was wandering the streets seeking for food to give her crying children, she heard an American missionary preaching the Gospel there on the street. That led her to begin attending church, and she went regularly from that time, not because she understood the meaning of salvation at once or knew Jesus as Savior, but because the Christians treated her kindly and made her happy with comfort and friendliness. After a year she was converted and truly knew that the Lord was her Savior and had brought salvation to her.

It was a time of great suffering in our country, especially because of the religious persecution; our pastors were required to bow at the Japanese Shinto Shrine. Many who refused to do so were imprisoned and some were killed, because they insisted on worshiping God alone. Finally the time came when all missionaries were forced to leave Korea. It was just before the second World War in 1941. No matter how difficult it was, the Christians kept on meeting for worship in their churches, and in such times of testing their faith was growing stronger in Jesus and in His Word. Each day we had lessons at school for only two hours, then we had a military drill and special work to do. During these three years, 1942-1945, all students were forced to attend school on Sunday (as well as weekdays) to prevent them from attending church and Sunday school. People of wealth were required to donate their money to the Government for the purpose of making weapons and carrying on the war. Then the good news began to be whispered about among the Koreans that the Japanese must surrender to the United States. At last liberation came to Korea in August of 1945. Japanese control of our country was over and every Japanese was repatriated to his own land. All our people came out to parade the streets shouting cheers for liberty and freedom of our nation.

Unfortunately, however, our country was then divided into two parts. The Russian army came into our North Korea to control it, while the American army came into South Korea. I was living at that time in Chinampo, a port city of North Korea, not far from PyengYang. The Russian army moved into our city, too, and the soldiers began to take everything they wanted. We hated them for it, but had to keep still because we feared them. Their manner was quite savage and barbarian, much more wild and uncouth than the Japanese ever were. For instance, their clothes were always dirty, their habits unsanitary, their way of living was strange and uncivilized. Whenever a Russian soldier found a Korean wearing a watch or using a fountain-pen, he simply took it without a word.

The people of North Korea were suffering from a heavy tax demanded of them by the communist government. Whether such a thing was right or not, when it was ordered by the communists, it had to be obeyed or a severe punishment was inflicted. Whoever did not obey the communists was called pro-Japanese, or reactionary, or pro-American, or a traitor, or someone bad, and punished severely, violently.

Communism was more violent against Christians, and they were forced to attend a meeting where communism was taught every night. We never had any time to rest. Secret communism circles were organized, and these people went everywhere to spy on others. Even in our own homes we never knew who was a communist, secretly. Actually a father could not trust his own son. And here we could see plainly the great difference between a true Christian and a non-Christian. For even under the communist government Christians had faith in God, with an abiding love and peace in their Christian homes, and a faith in one another as well. In our earnest prayers we asked God constantly for peace in Korea. All the time those in the communist government were trying to destroy Christianity and the church; they arrested all Christians and killed many of their pastors. It was a terrifying time;

no one knew when he might be arrested or killed.

On June 25 in 1950 the Red soldiers began to invade South Korea. At that time all of North Korea was full of Red soldiers. Our Korean people in North Korea were ordered not to move from home, except for the soldiers who began to march into South Korea. All young men were drafted into the army, and if anyone dared to disobey he was either arrested and put into prison or killed outright.

The day when I had to go into the Red army the pastor of our church prayed for me and gave me a copy of the scriptures, with a special Bible verse, - Romans 8:28 - "All things work together for good to those who love God."

I was just 21 years old when I joined the army, July 1950. Fortunately I was chosen to help in a medical unit. The officer of our medical unit was a major, 55 years old, a graduate of Severance Medical college, and he was a Christian, his father a Presbyterian elder. Before joining the army he was a doctor in Pyeng Yang. Since so many doctors were needed in the Red army he was required to serve as a medical officer. We were all very busy every day, working the whole night through, and only sleeping a little bit in the day-time. Fields of grain lay between the battle front and our home-front. Every day many wounded soldiers were sent to the rear, and every day many troops came forward to fight at the front. Then a few days later these soldiers went back again to the rear, either as wounded or as dead victims of the battle. During all these terrible experiences the Bible verse Romans 8:28 kept ringing in my ears. It grieved me to see so many of our men die from lack of proper medicine or lack of blood transfusions.

The Red army began to retreat from Sept. 1950, while the U.N. army kept gaining ground more and more, especially after the Inchon landing. Our medical unit retreated to PyengYang and began to work there. But we could see that the North Korean army was rapidly being captured or destroyed. One day an old Bible woman came to our medical unit and tried to persuade me to escape from the army. I agreed to try, and with six other Christians escaped into the deep mountains. We hid in a cave for a week, worshiping and praying to God all the time. We could hear the sound of fighting going on below us in the valley. Finally we heard the good news that the North Korean army had surrendered to the U.N. Army. So we came down the mountain and returned to PyengYang. After a few days many young men found in the city were captured by the South Korean army, as communist suspects. We were all herded together in huge warehouses. This was in October.

Later these thousands of prisoners of war were moved to Ko-Je island, off the south coast of Korea. There we were treated very well indeed, good clothing and food being supplied us. We were thankful for this good care. While we were in this prison-camp a missionary, Rev. Harold Voelkel, preached the gospel to us. How grateful we were for this good opportunity to hear the Good News of God's love. It was for me the best time I had ever had to hear the clear preaching of the Word. In the camp we who were Christians worked hard to evangelize the non-Christian men. To this day I remember well the forceful preaching and teaching of Mr. Voelkel. We studied the Bible earnestly, and came into a deep assurance of salvation. It was my privilege to study a Bible correspondence course in those days, and to complete it. We also studied in special Bible Institutes organized in the camp. We sang hymns together and praise God for His many blessings to us. The U.N. army kept the rules of the Geneva agreement and we were happy and well. I shall never forget those days in the prisoner of war camp; I learned much there that I can in the future teach my own sons.

Then began the "Cease-fire Talks" between U.S.A. and Russia. It was requested that prisoners from both sides be repatriated. But we Christians did not want to return to North Korea, because we wanted to live in free South Korea. There was a difference of opinion among the prisoners in the camp; some wanted to go back to the North, because they were communists; many wanted to remain in the South. Many times the communists even fought with the others and murdered them in the night. Secretly they would kill those who did not want to go back to North Korea. In spite of that great danger, we had a burning desire to remain in South Korea where we would be free. We prayed for this with tears.

In the camp where I was there were 4,000 prisoners, with about 200 Christians. Our camp was one of the largest of several. Among the Christians, even those with families in North Korea did not wish to return to their homes but resolved to stay in the South, courageously. A day came when our president in South Korea, the late Syung-man Rhee, ordered all the anti-communist prisoners to be set free. So I was released, joyfully. Soon after I joined the South Korean army, and served my time.

After being discharged from military duty, I did not have any place to live since my home was in the North. And so I stayed for one month more in the army. Fortunately an army officer introduced me to a position as a worker in an orphanage. After a year there I became well acquainted with a young woman, also from the North, from Won-san, and we were happily married. She worked as a nurse in this same orphanage, and we continued working there for almost ten years. In this way I was able to gain much experience in working with children and for orphan-children.

In July 1962 my wife and I began a new work of our own, a Day Nursery in the very poor area of Chung Nung, on top of one of the mountains that surround Seoul. Since I had known Mr. Voelkel before, when I met him again at a church, I told him of my endeavors, and from that time he had helped me in many ways. We now have a home and Day Nursery that we were able to build ourselves, and next to it is a Presbyterian church that from a very small beginning now has a good-sized building with one hundred members. We live in the midst of a wonderful opportunity, and we praise the Lord for helping us in it all.

As I reflect on my past life and experiences, in the prisoner of war camp and since then, I am grateful for God's guiding me and helping me through many of His servants and in many wonderful ways. I am thankful to have known the Voelkels and received their loving help. They are like my own parents to me. Even though they will soon be gone from Korea, they will always be remembered to future generations, with gratitude.

Written by Kum-san Whang
Translated by G.S.Voelkel.

June 27, 1967

EXPERIENCES OF PASTOR
HAN JOON HYUNG, WONSAN, KOREA
1945--1950

From October 1945 spies began operating. People were summoned day or night and quizzed by a Russian through an interpreter, and the means employed to force confessions for real or imaginary offences were:

1. A pistol placed at the temple of the victim.
2. The victim emerged in a tub of scalding water, not hot enough to kill him.
3. Starvation
4. Beating

Pastor Han after being beaten on the arm was unable to use his arm for 6 months. At Christmas the authorities ordered boys to throw stones through the windows of churches and with loud yelling to break up the meetings.

By 1948 all food was rationed and none was issued to those attending church. No Christian was permitted a job in a factory or work in a government office. In 1949 the Bible Institute was closed after it became necessary to include Marxism in the curriculum.

In the Spring of 1950 conscription for the North Korean army began, but Christians were not inducted, but were sent to work in mines and factories instead. In June shortly before the attack pastors, elders and Seminary students were arrested.

The following is Pastor Han's story:

On October 8, 1950 there were about 7 or 8 hundred prisoners in the Wonsan jail, of whom about 500 were held on political charges. It had been reported on October 3, that U. S. Marines went ashore at the Jan Jun port, 80 miles south of Wonsan. On this date, (Oct 8) about 300 of us had our hands tied behind our backs with rope, four men in a group. Then we were taken out of the jail by North Korean soldiers to a mountain where there was an air-raid shelter, a cave. When I arrived at the cave past midnight there were about 100 bloody bodies of political prisoners who had been shot that evening by two prison wardens. It was a horrible scene under the gloomy light of some candles.

The warden yelled to my group "Kneel down on top of the bodies". We knelt, too terrified to resist. Another warden was standing with a candle light in his left hand and with a sub-machine gun in his right hand. One of the other prison wardens shot all the prisoners in the head with a sub-machine gun at close range. When he used up all his ammunition, he exchanged his gun with the other guard.

As soon as we knelt, the prison warden began to shoot our group from the left side. Then my turn came the head of a previously shot man in front raised up, and seeing it the other prison warden shouted, "Shoot that head" "Where is it"? and as he asked he stepped on my head with his right foot and shot the head that had moved. Because of the distraction the warden seemed to have forgotten me skipped me and shot the prisoner on my right. Thus it was that I miraculously escaped from their frightful slaughter. "After that the warden killed about 200 more men in the same cave. About three hours later I heard many weeping and screaming women outside the cave. When the warden finished the massacre they closed the entrance of the cave with a dynamite blast. After three days I escaped through a hole blown in the top of the cave by a bomb dropped, (I imagine) by an American plane. It was four in the afternoon of Oct. 11.

On the next morning I found a body shot in the head, lying on the ground near the pigsty of Wonsan Prison. I recognized it to be the pastor Cho Wee Ryum, leader in Hamgyung Provinces. He had studied in Toronto and Chicago. He was arrested on Oct. 6 for pro-Americanism. He was in the same Wonsan prison cell until Oct. 11, 1950.

Please return to
James J. McKenzie
2505 So Hope
Los Angeles 7 Calif

PERSONAL EXPERIENCE OF

PASTOR KIM YOON CHAN UNDER THE COMMUNISTS 1945-1950

PYENG YANG, AS TOLD TO CHAPLAIN HAROLD VOELKEL

Pastor Kim had defied the Japanese in their compromising demands upon the Church, and had succeeded in evading capture by them. Upon his return to his home at the time of Liberation he was therefore held in honor by the people of the community, the town of Sung Hw Ri, 13 miles from Pyeng Yang. He joined Chaw Man Sik in the temporary government of North Korea until the Russians took over. They entered Sung Hw Ri on September 18, 1945. One of their first demands was two million suk of grain and 2,000 head of cattle, which Chaw and Kim considered excessive and for which judgment they were dismissed. Kim as a representative leader of the community had been attending all the official functions but after observing the Russians at work he reached the conclusion that he could not subscribe to their regime, and on November 5, absented himself from a reception for Russian dignitaries. An anti-Japanese demonstration was held on February 20, which Kim was invited to join, but he begged off giving poor health as his excuse. The local Russian authority, a captain, urged Kim to come out, "If for only five minutes to say just a word", and sent his car to get him. But Kim declined.

On March 3, two Koreans came to Kim's home; on one ruse and another they got him down the street and blew a whistle that called five Russians who drove him to the police jail in Pyeng Yang. In the jail were a number of other pastors. At 12:00 that night they were released but Kim was taken to the Courthouse where he was pushed into a dark cell only three spans squar. The cell had a cement floor and a ceiling high enough to permit him to stand erect but so cramped he had room only to squat. He was fed crusts of black bread and given three cups of water a day. In the midst of this darkness there came to him the words of Rev. 22:5, "There shall be no night there". "Here," he said, "there is no day but only night; in Paradise there will be no night but only day". In order to maintain his sanity and health Kim decided on a program as follows: he would devote an hour each day first to prayer, then to hymn singing, next reciting Scripture, then exercising his arms and legs, and finally to listening carefully to the conversation of the Russian guards in an attempt to learn something of the language. The hymn singing soon came to an end, for the guards would not permit the "noise", and from then on Kim was limited to whispering his praises. After some days, apparently after a change in the guards, during his prayer hour Kim forgot himself and in his fervor cried out, "Choo yuh, Choo yuh" (Lord, Lord). At this the guard flashed a light through the peephole of the cell and saw Kim with eyes closed in an attitude of prayer. He opened the cell door and in the conversation that followed (by pantomime, I suppose) when the Russian discovered that Kim was a Christian pastor, he took his hand and kissed it, and laid Kim's head on his shoulder and put his cheek next to his. From then on Kim received bread instead of mere crusts at meals and soup instead of, or rather besides water. "I am a Christian too," said the guard. His mother was an earnest believer, his father had been killed on the German front.

Once a week in the small hours of the night Kim was led out for questioning by a Russian Colonel, a Korean lieutenant interpreting. Sample questions: "Why did you go to Theological Seminary?" Kim considered this an excellent opportunity for personal evangelism and replied, "I have been a Christian since childhood and from that time I have thought of the pastorate as life's highest calling." "What do you think of Communism?" "The meaning of the word is good." "This is the first time I have heard a pastor say Communism is good". Kim replied, "In the Bible we find Communism (Acts 2:44,45), 'All that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need'. But that is different from what I see of taking by force the goods of one man to give to another. In the Bible it was voluntary; and until a man has his heart changed through faith in Jesus as Savior he has no desire to share with the needy. To take people's possessions by force results only in strife. Now days I hear 'there is no God', but I also have heard that you have Christianity in Russia, and the Bible whether

there or here is the same and I can answer only that anyone in Russia would answer concerning its tea ching."

Second Interview: Russian, "Why did the missionaries come to Korea?", Kim replied, "To preach". R- "No they did not, they came for political purposes."

Kim, "I've seen their work for ten years, I know their purpose".

Kim's home town was in Dr. Clark's territory where the Japanese during the war had established a military training center. In doing so they resorted to unfair practices, cheating the people out of their homes and land, and Kim led in the opposition to these evil practices. This had been reported to the Colonel.

Russian, "Did you oppose the Japanese while carrying on your church work?", Kim, "Are not Russia and America partners in the U. N.? Why as a U. N. partner of

America are you condemning me for opposing your enemy?", R - "You are an agent of America." Kim - "I am not." R - "After enduring some suffering you will

speak the truth." Kim - "Is there evidence that I am an American agent?" At this point the Colonel opened his desk drawer took out a pistol and held it to

Kim's heart. Russian - "You are lying, aren't you? speak the truth or I'll kill you". Kim, "If I lie I cannot be saved and go to Heaven." R "What is Salvation?"

Kim eagerly seized the opportunity to tell what salvation is, after which the Russian sailed put the pistol away and said, "You will tell us later about your political activity for U S A."

Third Interview:

Russian, "Today is the last interview, if you speak the truth you will be released, otherwise I will have to keep you here. If I bring a witness here what will you do? Will you admit your guilt?" Kim "I am not guilty. I will

welcome a witness." In walked Kim Pyung-jun, graduate of our PyengYang Soong-sil Middle School who for sometime was Sr. Clark's secretary. The witness

claimed he had known the pastor for ten years, but Kim could prove that it had been only two years. ^{Kim had a clear} He was able to discredit all the charges. Finally the

Colonel yelled out in condemnation of the witness and asked the pastor if he wanted to beat up his accuser. Kim- "No, I pity him. I don't hate him but I

hate his sin." The Colonel's attitude changed. Having failed to break Kim he now attempted to win him. Russian, "While you are doing your church work couldn't you at the

same time work for your country too? It will help your church work. In working for your country there is much glory and authority". Kim, "It does not mix.

From childhood I have considered the ministry as a spiritual vocation. I haven't the qualifications for political work." Three days later Kim was released and

in leaving asked his new friend, the Russian guard, to be helpful to other Christians. They shook hands as they parted.

While Kim was in jail, police had ransacked his home, arrested his 17 year old daughter and 15 year old son, and driven off the family. They had been accused

of possessing guns and sheltering Westerners. "We are going to kill your father and you", they told the son and daughter after holding them a night in jail.

Upon his release Kim suffered keenly from nerve pains in the legs and from a general run-down condition. A group of elders in Pyeng Yang out of sympathy

and love for the homeless man bought him a house. In a few months Kim was called to the pastorate of the Central Church.

In 1946 Kang Yang-ook attempted to organize the Christian League in Pyeng Yang. Kang had been a student in our Soong-sil Middle School and College and attended

the Seminary during the war. He was apparently won over to the side of the Russians by an appeal similar to that made to the other pastors, that by sid-

ing with the Reds he could help his country; and having taken sides with the Reds he had to go along with them even when he was aware that his work meant

the extermination of the church. When word got around that the League was to be organized, the Pyeng Yang pastors met, discussed its political significance, and out of the costly lesson of the

Shinto Shrine issue under the Japanese decided as a group not to have anything to do with it. Representative pastors from other sections of north Korea were

summoned for the organizational meeting, but aside from Pak San Soon, former missionary of the Korean church to China, who accepted the Vice-chairmanship

of the League under Kang, no Pyeng Yang man signed up. This action of the local men upset the plans of the Russians and for the time being they concentrated

on the hinterland.

(At this juncture in our conversation I raised with Kim this question: since the essential requirement of the League membership was a pledge to uphold the laws of the North Korean Government, by what right, in view of the Bible teaching to "obey the powers that be", and on what basis could you object? He answered, "With their lips they told us that this was merely a pledge to obey the country's laws, but by their actions they demonstrated that their ultimate aim was to strangle the Church. We knew Communism to be sheer propaganda, for while announcing freedom of speech, of assembly, of publication, and of religion we could not preach what we wanted, could not meet when we wanted, could not print or ever mimeograph a tract, and our children were forbidden by teachers in the public schools to attend church.")

While the Pyeny Yang pastors as a group had refused to join the League, gradually individuals here and there were unable to resist the pressure and yielded and signed up and those who signed up were granted special favors. A General Election was announced for November 3, 1946 (Sunday) from 5 a.m. to midnight. This Sunday election created a dilemma for the Christians for whom it was a violation of the Lord's Day, and they asked to be allowed to vote either the day before or the day after Sunday. When their request was rejected they replied that in that event they couldn't vote, but the authorities told them that would not be permitted either; they would have to vote. On election day Kim's congregation gathered as usual for worship. During the service hoodlums came to the church and created a disturbance. The Christians drove them off, protested to the authorities, closed the gate into the church yard and continued their fellowship. That afternoon a Korean army officer came to apologize for the disturbance (which probably they had arranged), and urged the Christians now that their worship was over to come to the polls and vote. "Why not comply, now that you have time?", "because it is the command of God's Word to keep the Lord's Day holy, and, Kim added "since we could conscientiously vote immediately after midnight, can you not permit us as a congregation to reach the polls a few minutes after 12, tonight and vote?" "no". When the clock struck twelve that night, Kim took the Christians to the polls but they were told the time to vote had passed. Voting consisted of putting ballots in either a white or black can in the presence of the election officials. From then on detectives continually watched Kim, writing down his Sunday and Wed. evening sermons and questioning him on them. In one sermon illustrating a Christian attitude in meeting difficulties he said, "When you see a fish floating down a muddy stream you know it is dead, for a live fish will not be content with a life in dirty water but will swim up out of it into clear, clean water. Our religion is like clear water, the Water of Life, free from the filth that brings all the difficulties and troubles of life. "Is this not urging the Christians to leave North Korea and go South (to the American zone)? the police asked Kim. On November 23, 1946 three policemen came, arrested him and took him to the police jail. A number of pastors were already there. Kim was beaten and kicked but not given the water cure like the others. He believes the others probably received this torture as a result of their answer-ing evasively. Kim was made to lie still, not permitted to turn to left or right, and having already been weakened physically by his previous incarceration, his condition became such the authorities feared for his life and sent him to the jail hospital. After a month there he was returned to his cell. The doctor who recommended Kim's hospitalization had attended church as a boy Kim was released Feb. 28, 1947.

About April 15, 1947 the Russian American Commission set up by the Yalta Conference to establish an independent government in Korea, met in Pyeny Yang. When the news of this meeting first broke a number of pastors decided this was their chance to gain religious freedom. Under the leadership of Kim Chaik invitations were sent out to all the churches and pastors to take part in organizing a Christian Independence Society. A number signed up as promoters, but Kim declined on the ground that it was political. For while political agitation was permissible, he reasoned, for elders and deacons as individuals

yet it was not right in their official capacity. Kim, together with all the signers of the petition were arrested, but after a week in jail he was released. The signers were later tried, sentenced to 7 years imprisonment and were shot when the Reds evacuated Pyeng Yang, October 1950.

It became increasingly difficult to hold revival meetings and Bible Conferences. Sometimes non-League pastors conducted these special meetings under another name, but for the most part League pastors either did not receive invitations from congregations to hold meetings or were embarrassed to conduct them since most sentiment was anti-league. On August 7, 1947 Kim was invited to conduct a revival for a week in Sin Wei Joo, border town between Korea and Manchuria. One day during the meetings his brief-case disappeared with his sermon notes in it and the theft was reported to the police. Some Christians said they saw the detective assigned to watching the members of the congregation leave the house with it. Kim got the bag back just before leaving the city. Enroute to Pyeng Yang after a big send-off at the railroad station by the Christians, Kim was taken from the train at a small town. During the night he was returned to Sin Wei Joo and put in the Provincial Police Station, so that his whereabouts were unknown. Here he was questioned on his sermon material. The police carefully combed his notes and now raised questions like this: What did you have in mind when preaching on the subject "Conflict of the spirit and the flesh" ? (Rom 8: 5-13) Did you not really mean to use these words as a parable to clothe an appeal for the people not to follow Communism but Christianity? Did not the "flesh" stand for Communism and the "spirit" for Christ? So that they that are in the flesh cannot please God. Kim was held in jail for three and a half months without anyone knowing where he was. By this time the condition of the nerves in his legs as a result of the first jail experience had worsened but despite the terrible suffering he was not allowed to change his position from side to side but required to remain constantly in a fixed posture. From sheer exhaustion despite his agony he fell asleep. In what he later discovered to be a vision, he heard a voice saying, "We may boldly say the Lord is my Helper, and I will not fear what man shall do unto me". Remember them which have the rule over you who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation (Heb. 13:6,7,)" When Kim awoke his pain was gone. He could stretch himself and sit up without any discomfort. Those who previously had heard him groan wondered at his deliverance. He was in solitary confinement for two weeks, then moved to a cell with other prisoners.

After three and a half months he was called and told that since he was a Pyeng Yang resident he would have to be taken there for trial. As he left the jail a Christian saw him, learned that he was being taken to Pyeng Yang, wired the news ahead and at the train waiting for him was his family and a large number of Christians. This time he was held for 25 days given the usual brow-beating and released. "It was all a mistake" they told him, "so, sorry, if only you had told us you were going to Sin Wei Joo we would have cleared you with the authorities there". This did not fool Kim who knew that Pyeng Yang had been contacted by the border people.

From that time on (1948) all realized that it was unwise to try to hold any special meetings. So many leaders, pastors and elders were suddenly disappearing, that Kim and other pastors of the larger churches never went out unaccompanied. They always had two strong young deacons as body-guards with them. By summer the situation became so tense Kim's elders advised him to go off for a few months vacation. This he decided to do and began making his plans, assigning various responsibilities of the congregation to different officers of the church. On the Monday he had arranged to leave, four policemen appeared at his door to take him off, but he hid and later, dressed as a farmer escaped. He borrowed a little boat from a friend on the Tai-tong river and paddled up past the rapids to a quiet isolation of the mountains where the early Pyeng Yang missionaries visited and rested on their vacations. He brought a supply of rice on the way and caught enough fish day by day to complete his diet.

Presbytery was scheduled to meet in October and according to the rule when a pastor is absent from his church for two months or longer without sufficient reason, he must resign. Both Kim and the congregation knew this and through secret channels the people sent word to their pastor not to return because of the danger. By this time two thirds of the pastors had joined the League and they dominated the Presbytery. The Presbytery took ~~the extreme and drastic~~ action dissolving Kim's pastoral relationship, extended a call to a successor and forced Kim's family to vacate the manse (doubtless under government pressure). Only League members were allowed to celebrate Christmas in 1948 and only their congregations could go caroling on Christmas morning.

With the opening of 1949 the League had complete control over the churches and the theological seminary. Both the teachers and students in the Seminary had to have League endorsement. Regulations for church activity now became more rigid, worship was restricted to Sundays and Wednesdays (prayer meeting). Public school teachers forbade children to attend church and beat them if they did. Middle School students were not accepted if known to have church sympathies, and had to get guarantors who agreed to see that the student did not attend church. Schools held celebrations and arranged trips to the hills on Sundays. But strange to say church attendance continued to be good. The banning of Christians from jobs in factories and government offices which began mildly in 1948 was strictly enforced in 1949.

At the urging of Kang Yang Ouk, General Assembly of the Church was called for in March 1950. The pastors questioned the need for the meeting, but the government pressure was such that it was held, and the following actions were taken: 1, To approve the League as the only Church authority for Korea.

2, To require the Presbyteries to bar non-League men from the ministry. Pyeong Yang Presbytery met the following month (April) and carried out this second action erasing the names of the non-conformists. A book had been placed at the entrance of the church where the meeting was held, for any who had not thus far signed up to do so. Presbytery in turn directed every session to bar all non-conformists from the pulpit and to eject their families from the manses.

On May 27th the police caught up with Kim in the country, arrested him and took him to a rural police box (my hair stood on end as he went on with the following details). The day after his arrest when he was to be taken to Pyeong Yang, the police were busy rounding up the local youth for the army, and Kim knowing the return to Pyeong Yang would mean his death, decided after prayer to take his life in his hands and attempt to escape. When a policeman left the cell block, Kim climbed out of an open window and over the back fence to freedom. Being late May the barley was high and he crawled through fields to a neighboring village. In an hour he heard shots that indicated the police were after him. He sought refuge that night in a friend's home in the village but as this friend pointed out the police would continue their hunt during the night and since there was no possibility of hiding him in such a small house he urged Kim to go to a larger house nearby where there would be some opportunity to conceal him. Kim went there but discovered that twelve local Christians had already taken up hiding places under the eaves of the house. Kim slept for a few ~~xxx~~ hours and at dawn heard the sound of approaching voices. He rushed to the back door of the fence and saw through a crack a squad of police surrounding the house. The police that came to the front door discovered the twelve Christians, seven of whom were later shot, and in the excitement of this discovery the rest of the police were attracted to the front door. Whereupon Kim was enabled to make his escape by the rear door.

The police hearing that Kim had been in the house kept up a relentless search for him, and his enterprise in eluding them is amazing. That day a Christian in the village took him in and helped him to feign illness, providing towels to wrap around his and placing a native medicine pot in which herbs and roots are boiled over the brazier. He had allowed his beard to grow and being wan and weak from his imprisonment he must certainly have looked like a sick patient. A policeman came to the door, quizzed the poor man and left unaware that it was Kim. That night four men worked furiously until dawn digging

a cave under the place where the cow stood in the yard. Cows are tethered to a pole near the barn, and having dug a cave leaving a hole just large enough for a man to enter, covered that with boards and straw. For over three months Kim lived in that cave, coming out only at nights for air, exercise and food. I hadn't believed it possible to maintain a secret that long in Korea, but they did it. Police kept up their search appearing at unexpected hours and virtually turning the village upside down in an effort to find him, but it never occurred to them that the fat stolid bovine sheltered their man.

On October 19, 1950 American tanks roared past the village and Kim emerged to shout "Mansel" for freedom, and welcome the U. S. soldiers. They offered to take him then to Pyeng Yang but he felt it safer to wait a few days. On Oct. 25 I arrived in Pyeng Yang and met Kim. Many Christians gathered in the West Gate church for a victory celebration in Pyeng Yang.

With the new war, Kim joined the trek south and is now here as my associate among prisoners of war, many like himself victims of Communism deception and cruelty.

After Kim finish his story, (it took two days to tell it), the enthusiasm with which he recounted the arrival of the Americans passed, and he fell into subdued conversation about life-long comrades in the bonds of the Gospel, friends faithful unto death who had made the supreme sacrifice for the Lord Jesus? He mentioned their names and then with tears came and he could not go on. He closed in prayer and I trust the devotion and heroism of this humble servant of God will move many to a new love for him who first loved us.

The Story of Mrs. Yung-hae Kim - Seoul, Korea

My home was in North Korea, in the city of We-ju on the Yalu river. I grew up as the youngest child in a happy family. My father was an officer in the Korean church which was established by a missionary in our home. My father's sister became an evangelist and traveled about the country teaching the Gospel. It was my habit to arise early on Sunday mornings to gather children to attend our Sunday school.

One Thanksgiving my mother gave me my offering to take to the service but some of my friends asked me to use it to buy them sweet-meats in the market. On the way I happened to fall down and I knew in my heart that God saw me and that I had grieved Him. Suddenly I wanted to pray, and I kneeled right there on the road and repented of all my sins.

I graduated from Primary school the year of the Independance Movement against Japan (1918), My father was forced to move to China for safety, to a town called Bong-chun. There my father established a church and built an Inn. Many Korean soldiers who fought secretly against Japan came to our Inn, hiding in the basement and discussing the political situation in Korea. One day Japanese soldiers came and discovered the guns and soldiers there. My father disguised as a farmer was able to escape with our family to a place of safety.

So we began a new life on a farm raising vast quantities of grain which my father would sell in order to supply help secretly to our Korean patriots. While we lived there I entered Middle School and studied under Japanese teachers. Although I was at the head of my class my teacher refused to acknowledge it because I was a Korean student. In protest I went to the Principal of the school. I graduated from that school at the top of my class, and then entered the Normal College in Peking, in the department of Psychology of Education. After finishing this course I taught in Middle School gaining experience in teaching.

My parents urged me to get married, and my father's choice of a husband was a patriotic young Korean who had studied Engineering in Japan. He was an instructor in the Hyung A Academy. Often he called on my father to discuss politics and the conditions in Korea for he desired to help our country. We were married and I continued to teach in a Chinese school, Soong Moon, for two years, until our baby was born. But it was necessary for my husband to leave home, because he was the leader of Korean soldiers to fight for Korea's liberation from Japan. He returned as often as he could, but finally when the war was very bad I learned that he had been imprisoned. I found I would have to escape for my life, and so I fled to Seoul. By that time we had three children.

In Seoul I had the opportunity to work as Chairman of a Womens Committee and be of help to the women of our country. I was also Judge of the Citizen Identification card which permitted me to meet and question many people during that crucial period following the 2nd World War. On the side I was able to establish three kindergardens on El-chi-ro street, and an orphanage.

One day the patriot, Dr Kim Ku, called on me to tell me that my husband had died. But when my children would ask about their father, I could only tell them that he was studying abroad and would return some day.

In June 1950 the Koresn War broke out suddenly while I was at work in my office.

Many people fled to the safety of the country, and as I hurried to my home I met them running away from the city and the danger of the communist army that was rapidly approaching. When I reached my home the door was locked, no one was there. Even the cook had gone. I was so worried about my children that I could only follow the crowd going to the Han river. There I discovered a throng of people all waiting to cross the river. As I searched everywhere for my children, calling their names, asking if anyone had seen them, I must have resembled someone mad. I was nearly wild with anxiety and fear. I was pushed this way and that in the seething crowd, and finally after struggling a long time, we got over to the other side of the river. I thought, Maybe my children have already crossed the bridge. Crying and calling their names over and over, I went on and on, walking and running and looking everywhere.

After about three hours of this, suddenly I saw a cross, a church. How glad I was to see it! Actually the church had been destroyed by a bomb, and only the cross remained on top of the front wall. The sight reminded me to pray. Why did I forget to pray to God in such need? I fell on my knees and began to pray earnestly. At that moment I remembered my mother's prayer for us, -"O Lord, let my children know You and give them a faithful heart and love for the Lord."

I took courage from this time of prayer, and continuing on the road finally reached Su Won and the railroad station, where a large crowd of people had gathered. Many children and old people were on the train that stood there on the tracks. I thought to myself, My children may be there, too! But when I tried to go nearer, a policeman forced me to go away and led me to a nearby mountain. Perhaps he thought I was a communist spy. I was searched, and when my Citizen card was found (passport) stating that I was Chairman of the Womens Committee, they discovered who I was and let me go. Just then an airplane suddenly dropped a bomb on the railroad station at Su Won, killing everyone there.

By this time my voice was so hoarse from calling for my children, that I couldn't speak, so I found paper and wrote down all about my children. It was midnight by this time. The next morning I was given a pass to enter the grounds around the station. All day long I tried to discover whether or not my children were among those killed; but it was useless. Sick at heart, fearing the worst, and not knowing what else to do, I walked on and on southward, eating snow and praying, until I got as far as Taejon. There I met a young man who had been a neighbor of ours in Seoul. And from him I heard at last about my children. He told me they were all in a safe place, but the cook had been killed in the bombing. He said, "Your children were praying for their mother." With him to help me, and to guide me, I found my three children. They were safe!. I was convinced that it was by God's great love and power.

With my children I went on to Choong Nam and found a place to live. I was able to establish a church, and begin a Night School for poor children, after being there a month. Then I taught in the High School where there were 1,200 students. Only five of the students were Christians. So I began to meet and worship with these five students. Together we prayed to know God's will truly. In time these students became evangelists and began to witness to the Gospel, and even established another church. In this school the Principal and the teachers began to attend church at my urging, and finally they and their families all became Christians.

Seeing the need for Bible training, I opened a Bible Institute and was the Principal. But before long it was necessary for me to leave this place to return to Seoul.

When I arrived in Seoul it became clear to me that the widows and children of many who had been killed or captured by communists were in a pitiful and desperate situation. So I lived among ten thousand widows and their children, helping them find work, and giving them a loving witness to the truths of the Gospel. One day I heard about girls who were coming up to Seoul to find work because they were so poor and hungry at home in the country. It was possible to help them with work, and for four years I had a shop where articles they made were sold.

Soon the Government opened a House of Correction for girls who had become prostitutes, and I was asked to be the matron. For three years I cared for these girls, about 300, guiding them for the three months they were held there, having daily worship with them and counseling them personally. Finally a new building was put up for this work across the Han river, and I resigned from being the matron. But another kind of work has opened up for me. There are many young girls coming to Seoul by train who have no purpose except to find work, and many are led into evil by bad men. I was asked to lead a work of preventing prostitution, by meeting the trains, and guiding these girls before they fall into sin. An office was provided across the street from the railroad station in Seoul, to which I can take girls for counseling. Some are helped in finding safe employment; some are advised to return home; all are given kind and thoughtful help. Our greatest need at present is to have a building in which we can house such girls for over-night while we find out the best thing to do for them. We need to know their character, and back-ground, and how to help them. By God's guidance and power, I believe we can accomplish much for these girls in distress and need. I look to the Lord and trust also in Him.

I can never forget what God did for me when I had lost my children, and in His mercy He gave them back to me again. God permits trials to come to test our faith. I am thankful now for even the trouble that came into my life, for through it I came to know the Lord.

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The Story of Mrs. Sin Eui-kyung Park, Seoul, Korea

My subject is the Wonderful Love of God.

When our country was in sin and deep despair about sixty years ago, God sent to us missionaries to preach the love of God. That precious Light of God was my family's eternal hope.

I was a gift from God to my parents, and grew up surrounded by their love and tender care. My father was generous and quietly peaceful, my mother was active and led the family to Christ by her prayers. My mother was the first Christian in our part of the city of Seoul and it was she who founded the Yun Dong Presbyterian church. At home she was my mother, and at school she was my teacher.

Because Christ was the "Head of our Home" we lived in happiness with thankful hearts and faithfulness. My parents loved Christ and their neighbors, and so I grew up believing in God and loving others, obeying my parents, and surrounded by spiritual lives. I saw my parents go to the special room for prayer, so I began to pray in my own little room when I was about ten years old. At five I could read the Bible, but I could not attend school until I was eleven because I was very weak physically. I believe it was God's will. My grandmother prayed for my health day and night. I can recall her prayer, "Oh God, give my little grand-daughter good health and make her Your witness."

I graduated from the Chung Sin Girls School (Primary). I liked books and wanted to learn intellectual things. My ambition to learn was so great, and yet when I would read a book for only one hour I would have a terrible headache. I know now that if I had good health I should have fallen into the temptation of learning all worldly science and then I might not have understood the love of God.

When I came into an appreciate of the Lord's gracious love for me, at the age of twenty-one, I began to grow stronger and I determined that I would live sacrificially for my people to give them freedom and happiness. In 1919 I formed a Womens secret society. That year on March 1st the famous Independence Movement against Japan broke out. We worked for that Movement without being afraid of the police, and without regard for our parents and brothers' warnings. In November I was arrested and kept in prison for three years. I simply depended upon God, reading my Bible, and having sweet fellowship in prayer with my Lord. The prison guard said my face looked like an angel.

In 1921 when I was released from prison, my mother died, and I went to live with my brother. We were orphans. Although it was a sad time for me, yet I had many good experiences. I studied English Literature in the ~~Lee~~ ^{Ewha} University, and was graduated. I then had a chance to study in Japan, where I studied History. In studying I had the firm purpose of devoting myself to my country's freedom and independence.

In 1922 I established the Y.W.C.A. in Korea. Through this organization I was enabled to teach many women patriotism and the Christian life. Then I was married to Mr. Tong-kil Park, a patriot and geologist. His aim was to educate the people, but we were unable to work because the police watched us constantly.

I taught History for two years in the ~~Yee~~Yehwa University. My chief ambition was not to teach history, but to impart patriotism and to instill a love for country into the students. I loved my country so zealously that I was ready to fight the Japanese if necessary. I did not know what I could politically that would succeed and fulfil my ambition. Finally I decided to teach the Bible to the women of Korea. To inspire women politically was my aim and my hope. I had had no chance to study the Bible before, my work being largely among non-Christians. Since I was strictly watched by the police all the time, I stopped teaching and lecturing at the University. I studied my Bible at home. I never went out of the house. It was God's wonderful love that kept me from giving my life to political affairs and guided me back to the church and to give my life over to Him and His service.

From 1937 to 1945 I was president of the Kyung-ki Province Presbyterial in the Korean church. From that time I knew my work was to guide the minds of my people to know God, and to establish our country as a land of blessing where all the people would turn to God.

In 1946 I was elected a member of the Interim Legislature Assembly. I served my country sincerely and earnestly, thinking it to be my duty before God, and my appointment from Him.

When the Korean War broke out in 1950 I moved down to Pusan. On the way I saw the miserable condition of thousands of people as refugees, and one mother who even threw away her baby as she was escaping from the awful bombing. Seeing that terrible scene I fell into despair about the future of my country. I was in the depths of sadness and hopelessness for six months. But at last the wonderful love of God began to save me from these troubles, too. I determined at that time to serve God, and I turned away from my faith in patriotism, the desire for learning, success in the business world, my natural abilities and all the good fortunes that had come to me, all my ambitions about the world,- I laid it all aside that I might fully follow the Lord Jesus my Savior.

From 1949 to 1959, for ten years I worked in the Pierson Bible Institute doing my best as I taught the Bible to the students. In 1958 I went to Hong Kong as a delegate to the Christian Womens East Asia Conference. There I met many women of different countries, learning much, and had an opportunity to increase my understanding of these lands and their needs, and then shared this knowledge with church groups when I returned home.

In 1959 I went to America, where my son was already studying, by an invitation from the Presbyterian Mission. I had the privilege of seeing the churches, Christian homes, and of meeting many Christian people. My heart was full of rejoicing to have this opportunity and gratitude to God for all His grace and love to me.

Through all my life many rich experiences have come to me,- education, Y W CA work, revolution, politics, the work of the church, Red Cross, travel. Most important of all God led me to know the Gospel and to realize for myself the wonderful love of God. Although I am a great sinner, yet God accepted me and let me be His witness. Oh, this is indeed His love! God sent a wonderful missionary to Korea, Miss Marion Hartness, who worked forty years in this land, For her life I thank God. I want to follow Jesus all my life and go His way, which is the way of the cross, because He will ever lead me by His marvellous grace and love.

The Story of Miss Shin Duk Lee, Principal of Soong Rui School

My parents were Christians, so I was taught to believe in Jesus from my childhood. When I was little I liked white things. I would take white things in my hand; I even ate rice paper because it was white. My grand-mother said she would take care of me, help me study in the University, and then give me a good marriage.

From the time I was small I prayed in our small prayer-room. And when I would attend Primary school, and attend my church, every day I would pray. After I graduated from school I could not continue studying, so I went to the mountains to pray. A certain missionary helped me to study in Soong Rui Girls School. She helped three of us girls, but when I graduated from the Middle school she said that now I must earn my own money for my education. So I had to find a job. When I heard this I went to the mountain and prayed to the Lord. I then sent a letter to this lady, and said to her, If someone picks up a fruit that is not ripe, it might injure the one who would eat it. Unless I go on and study further I can be "ripe" like a good fruit. I must study more and become a complete personality and character so that I can serve my society perfectly and eagerly. She received my letter and was moved by it to continue my support through High School. I lived in the dormitory and worked by sewing and embroidering to earn my board. (It was called the Self-help department of the school)

When I was in the third year class I saw a magazine called "Youth" in which there was an advertisement about many vacancies in work in Manchuria. If anyone wanted work in Manchuria he could get it. So I began to pray for my people who live in Manchuria because they lacked teachers and leaders. I thought, I will go there after I graduate from school. One day the dean said that whoever wanted to work could go to Manchuria.

I thought that came as an answer to my prayer. I decided to go and began to prepare to do so. At that time the Principal of that school in Manchuria began to suggest that I should marry, consulting me through a "go-between". That made me angry, and I thought him an egoist, not really loyal to the school but merely living for himself. Why should a school Principal want a teacher to become his wife? Perhaps that was the only reason he was getting me to go there. So I gave up going to Manchuria. I wrote some of my views on the subject to the magazine "Youth". I said, "We must not say one thing and do another. I believe it is much better to become a reliable person than to be in a high position, such as a Principal, and not mean what he says." Some people read my views, and I was asked to become a teacher in a school. But by that time I desired to study abroad so I entered the Higher Bible school in PyongYang, as a good way of finding the opportunity of studying abroad. But I did not pray about it; it was not really a good idea; it was only my own ambition. When I applied to enter the High Bible school I was refused as being too young for that course. I was told I should be a kindergarden teacher. I laughed at that idea, for I knew I must become a leader of young women and not of little children.

On my way to a country school where I was to be the kindergarden teacher I cried; I was not happy about going at all, but I had read somewhere that it is important to teach children about God the Creator when they are small. As they grow up they keep the ideas they receive early, and the instruction they get of God as the Creator and Savior is a continuing influence through life. I was deeply moved by reading this book, and that helped me to go with a willing heart to Ham Kyung province to teach. I felt then that it was God's leading. I really had a very good time in that small country school. I taught the children in Sunday school and the women at night. For two years I taught women to read Korean, the mothers of the children I taught in my kindergarden class.

The Life Story of Mrs. Chou Sun-ae Choi

I was born in the city of Pyeng Yang. My grandparents had a rice mill. I was the first daughter in our family, but when I was only two years old my father died of tuberculosis. His last words to my mother were that he hoped his daughter would grow up to be a servant of God.

My mother took me with her when she taught in the Bible school where there were many little children.

After my grandparents died we were very poor, so my mother worked in a factory to pay the tuition for my education. I graduated from Chung Eui Girls High School. Soon I became a kindergarden teacher, but I really wanted to study more, and even go to Japan. My mother did not permit me to leave her, and advised me to marry a student in our Theological Seminary. So I married him, Choi Ki-Ho, and we moved to a place in Hyang-hai province, called Yung-yun. My husband was in charge of the Dong-shin Presbyterian church there, while I was a teacher in the Yung-yun Primary school. We lived a rural life. There was a spring and a pasture right before our house. I wore straw shoes like the country women, and carried rinking water in a jar on my head, and we learned how to farm.

There were no doctors in that small town, so when people were sick they desperately needed help. I decided to study to be a midwife, and be able to help the women. My husband bought me some books on midwifery, and I studied them at odd moments diligently. I went to Hai -ju to take the examination to become a midwife, and I prayed, "Dear God, please help me pass; I will do my best for my people, and not think about making money by this kind of work." Though many women came to take the examination who had studied in the hospitals, yet I, too, passed the examination.

I was able to help many women, and when they faced some trouble they came to me. After our nation was released from Japan, in 1945, we went back to PyengYang, because my husband was called to a church there. Then I entered the Theological Seminary. I was chosen to be Chairman of the Student Association. I formed a group to prepare and preach in six small country churches during the summer vacation. But the communists did not permit us to do this. When we went to our destination, I spoke in the first church for two nights, then the communists took me to prison. They showed me my preaching record, which they had secretly discovered. They laughed at me and said, "Do you think God listens to your prayers? and helps your preaching? Well, get out by yourself from this prison if your God is all-powerful."

At midnight they awoke me and commanded me to "compare the American religion with the Russian doctrine." Yet I did not regret my position; I was in no pain.

They released me soon, and I went to another place to preach the Gospel. But in that church I could only speak twice before the communists imprisoned me. In all, I went to six churches, and was imprisoned six times. I was glad; it was really a happy experience.

At that time, my husband, Choi Ki-ho, was imprisoned as a pastor. because he had been involved with the party that had resisted Japan. After he grew very weak and ill, he was sent home. We could not endure so many troubles, so we determined to escape from that place and go to Seoul and to the free world.

But the communists were always watching us, so we had to leave by night, and go different ways, not together. We promised each other to meet on the top of Nam San, in Seoul. My mother went with my husband in a small fishing boat, while I took the train. I had only a small bundle with me, my instruments that I needed as a midwife. I thought to myself, "On the way to Seoul I must eat, and when I face difficulties, what shall I do? This work of mine will be useful to me and to others."

When the train stopped at a small station in a country town, some policemen took me ordering me to follow them. I was afraid I was being arrested because I had brought my instruments along, so I hurriedly threw them away into a ditch. They asked me, "Who are you?" I answered, "I am a midwife." I feared lest they put me into prison for no reason. At midnight a pliceman knocked at my door and called to me, "Can you help a woman who is the wife of a police-sargeant? She is sick and there is no doctor. I said, "Yes," So I took care of her faithfully, cooking and washing for her. She became my friend. She told me she had been caught by a policeman when she was escaping from North Korea, and then he made her become his wife. The police-sargeant released me and I was finally free again. After leaving thet

place I went to a small country town where I found many refugees. Because of heavy rains the river had over-flowed and we could not go on. We could not get any food so I was very hungry. No one could eat anything. I ate grass and just cried. Then I realized the love of Jesus Christ. He is the Son of God. He, too, was hungry on the earth, when He came down to save me from my sins. I loved Jesus Christ more than ever before, and I thought of Him often when I was so hungry. It was a good lesson for me to learn, hunger. I was conscious of the great love of Jesus which I had never fully understood in all my religious life before.

At last I reached Seoul and climbed to the top of Nam San to meet my family. Everyday I went there hopefully. Finally one day I did meet them, and we wept for joy. I entered our Presbyterian Theological Seminary, while my husband served as pastor of the Yung-duk church in the country. I helped him in the church, establishing a kindergarden. We found it was a good opportunity to preach to Buddhists in that place, reaching them through their children whom we taught.

After my husband, Choi Ki-ho, worked as pastor there for one year, he became too weak to do his work, but he did not stop preaching, and he said he wanted to die in the church, rather than at his own home. One morning I was waiting for him to come back from the day-break prayer service, but he did not return. So at last I went to the church, and there I found him; he was dead. I cried out, "Oh my own darling! ^{You} ~~have~~ ^{won}. I decided to follow in his work. Being all alone, I wanted to move from that town ^{won} in the country, but I stayed and endured it, thinking of my dear husband and his work for God.

When I graduated from the Seminary I moved to Pusan in 1949. The Korean war broke out the following year. I worked as an evangelist in the Kyong-bok church there. But I wanted to study more, so I moved to Taegu and was admitted to the university, in the department of English Literature. I worked under Rev. Robert Rice, who helped me become the director of the Shin-mang orphanage. The orphans were a wild bunch and had forced their former director to leave, but they learned to obey me very well. After graduating from the Taegu University I taught in the Taegu Higher Bible Institute for two years. After that an opportunity came to study in Biblical Seminary, New York City, receiving a scholarship from the Presbyterian Mission. Returning, I taught in the Seoul Womens College for two years. In 1958 I was elected President of the Presbyterian Womens Organization.

Later, it was possible to go again to the United States, and I studied for a year and a half at New York University, in the department of Religious Education. When I came back I have been teaching ever since at Soong Sil College, Christian Education courses.

In my life I have seen many troubles, it is true, but I found they all were good lessons and helpful to me. So I believe God permitted them for a purpose, according to the promise in Romans 8:28.

.....

Personal Experience of Pastor Kim Yoon Chan,
Pyeng Yang, Korea, under the Red Regime, 1945-1950

Pastor Kim had defied the Japanese in their compromising demands upon the Church and had succeeded in evading capture by them. Upon his return to his home at Liberation he was therefore held in honor by the people of the community, the town of Sung Haw Ri, 13 miles from Pyeng Yang. He joined Chaw Man Sik in the temporary government of north Korea until the Russians took over. They entered Sung Haw Ri, September 18th, 1945. One of their first demands was two million suk of grain and 2,000 head of cattle which Chaw and Kim considered excessive and for which judgment they were dismissed. Kim as a representative leader of the community had been attending all the official functions but after observing the Russians at work he reached the conclusion he could not subscribe to their regime and on November 5th absented himself from a reception for Russian dignitaries. An anti-Japanese demonstration was held on February 20th which Kim was invited to join but he begged off giving poor health as his excuse. The local Russian authority, a captain, urged Kim to come out, "If for only five minutes to say just a word", and sent his car to get him. But Kim declined.

On March 3rd two Koreans came to Kim's home, on one ruse and another got him down the street, and blew a whistle that called five Russians who drove him to the police jail in Pyeng Yang. In the jail were a number of other pastors. At twelve that night they were released but Kim was taken to the Court House where he was pushed into a dark cell three spans square. The cell had a cement floor and a ceiling high enough to permit him to stand erect but was so cramped he had room only to squat. He was fed crusts of black bread and given three cups of water a day. In the midst of this darkness there came to him the words of Rev. 22:5, "There shall be no night there." "Here", he said, "There is no day but all night, in Paradise there will be no night but all day."

In order to maintain his sanity and health Kim decided on a program as follows: he would devote in turn an hour each day first to prayer, then to hymn singing, reciting Scripture, exercising his arms and legs, and finally listening carefully to the conversation of the Russian guards in an attempt to learn something of the language. The hymn singing soon came to an end for the guards would not permit the "noise" and Kim from then on was limiting to lisping his praises. After some days, apparently after a change in the guards, during his prayer hour Kim forgot himself and in his fervor cried out, "Chew Yuh, Chew Yuh" (O, Lord - O, Lord). At this the guard flashed a light through the peep-hole of the cell and saw Kim with eyes closed in an attitude of prayer. He opened the cell door and in the conversation that followed, by pantomime I suppose, when the Russian discovered that Kim was a Christian pastor, he took his hand and kissed it and laid Kim's head on his shoulder and put his cheek next to his. From then on Kim received bread instead of crusts at meal time and soup instead of, or rather besides water. "I am a Christian too", said the guard. His mother was an earnest believer, his father had been killed on the German front.

Once a week in the small hours of the night Kim was led out for questioning by a Russian Colonel, a Korean Lieutenant interpreting. Sample question: "Why did you go to theological seminary?" Kim considered this an excellent opportunity for personal evangelism and answered, "I have been a Christian since childhood and from that time I have thought of the pastorate as life's highest calling."

Russian: "What do you think of Communism?"

Kim: "The meaning of the word is good."

R.: "This is the first time I've heard a pastor say Communism is good."

- K. "In the Bible we find Communism, 'All that believed were together and had all things common; and sold their possessions and goods and parted them to all men as every man had need' (Acts 2:44,45). But that is different from what I see of taking by force the goods of one man to give to another. In the Bible it was voluntary and until a man has his heart changed through faith in Jesus as Saviour he has no desire to share with the needy. To take peoples' possessions by force results only in strife. Nowadays I hear, 'there is no God', but I also have heard that you have Christianity in Russia and the Bible whether there or here is the same and I can answer only what anyone in Russia would answer concerning its teachings."

Second Interview

- R. "Why did the missionaries come to Korea?"

K. "To preach".

- R. "No they didn't, they came for political purposes".

K. "I've seen their work for 40 years, I know their purposes".

Kim's home town was in Dr. Clark's territory where the Japanese during the war had established a military training center. In doing so they resorted to unfair practices. This had been reported to the Colonel.

- R. "Did you oppose the Japanese (as above) while carrying on your church work"?

K. "Are not Russia and America partners in the U.N.? Why as a U.N. partner of America are you condemning me for opposing your enemy?"

- R. "You are an agent of America".

K. "I am not".

- R. "After you endure some suffering you'll speak the truth".

K. "Is there evidence that I am a U.S. agent?"

At this point the Colonel opened his desk drawer, took out a pistol and held it against Kim's heart.

- R. "You're lying, aren't you? Speak the truth or I'll kill you".

K. "If I lie I cannot be saved and go to Heaven".

- R. "What is salvation".

Kim eagerly seized the opportunity to tell what salvation is after which the Russian smiled, put the pistol away, and said, "You will tell us later about your political activity for America".

Third Interview

- R. "Today is the last interview. If you speak the truth you will be released otherwise I'll have to hold you. If I bring a witness here what will you do, will you admit your guilt?"

K. "I am not guilty. I will welcome a witness".

In walked Kim Pyung Jun, graduate of our Pyeng Yang Soong Sil Middle School who for sometime was Dr. Clark's secretary. The witness claimed he had known the pastor for ten years but the latter proved that it had been only two years and otherwise discredited all the charges. Finally the Colonel yelled out in condemnation of the witness and asked the pastor if he wanted to beat up his accuser.

K. "No, I pity him. I don't hate him but I hate his sin".

The Colonel's attitude changed. Having failed to break Kim he now attempted to win him.

R. "While you are doing your church work couldn't you at the same time work for your country too? It will help your church work. In working for your country there is much glory and authority".

K. "It doesn't mix. From childhood I have considered the ministry a spiritual vocation. I haven't the qualifications for political work".

Three days later Kim was released and in leaving asked his new friend the Russian guard to be helpful to other Christians. They shook hands as they parted.

While in the jail police had ransaked his home, arrested his 17 year old daughter and 15 year old son, and driven off the family. They had been accused of possessing guns and sheltering Westerners. "We are going to kill your father and you", they told the daughter and son after holding them a night in jail.

Upon his release Kim suffered keenly from nerve pains in the legs and from a general run down condition. A group of elders in Pyeng Yang out of sympathy and love for the homeless man bought him a house. In a few months Kim was called to the pastorate of a local church.

In September 1946, Kang Yang Ook attempted to organize the Christian League in Pyeng Yang. Kang had been a student in our Soong Sill Middle School and College and attended the P.Y. Seminary during the war. He was apparently won over to the side of the Russians by an appeal similar to that made to other pastors, that by siding with the Reds he could help his country, and having taken sides with the Reds he had to go along with them even when he saw that his work meant the extinction of the church.

When word got around that the League was to be organized the Pyeng Yang pastors met, discussed its political significance, and out of the costly lessons of the Shinto Shrine issue under the Japanese decided as a group not to have anything to do with it. Representative pastors from other sections of north Korea were summoned for the organizational meeting but aside from Pak Sak San Soon, former missionary of the Korean Church to China who accepted the Vice Chairmanship of the League under Kang, no Pyeng Yang men signed up. This action of the local men upset the plans of the Russians and for the time being they concentrated on the hinterland.

(At this juncture in our conversation I raised with Kim this question, since the essential requirement of League membership was a pledge to uphold the laws of the North Korean Government by what right, in view of the Bible teaching "to obey the powers that be", and on what basis could you object? He answered, "With their lips they told us that this was merely a pledge to obey the country's laws but by their actions they demonstrated that their ultimate aim was to strangle the Church. We knew Communism to be sheer propoganda, for while announcing freedom of speech, of assembly, of publication, and religion, we could not preach that we wanted, could not meet when we wanted, could not print, even mimeograph a tract, and our children were forbidden by teachers in the public schools to attend church."

While the Pyeng Yang pastors as a group had refused to join the League gradually individuals here and there unable to resist the pressure yielded and signed up, and those who signed were granted special favors.

A General Election was announced for November 3, '46, a Sunday, from 5 A.M. to 12 midnight. This Sunday election created a dilemma for the Christians for whom it was a violation of the Lord's Day, and they asked to be allowed to vote either the day before or the day after. When their request was rejected they replied that in that event they couldn't vote but the authorities told them that would not be permitted that they would have to vote.

On election day Kim's congregation gathered as usual for worship. During the service hoodlums came to the church and created a disturbance. The Christians drove them off, protested to the authorities, closed the gate into the church yard and continued in their fellowship. That afternoon a Korean army officer came to apologize for the disturbance (which probably they had arranged) and urged the Christians now that their worship was over to come to the polls and vote. "Why not comply, now that you have time?" "Because of the command of God's Word to keep the Lord's Day holy. And", Kim added, "Since we could conscientiously vote immediately after midnight can you not permit us as a congregation to reach the polls a few minutes after 12 tonight and vote?" "No". When the clock struck twelve Kim took the Christians to the polling place where they were told the time is past. Voting consisted of putting ballots in either a white or black can in the presence of the election officials.

From then on detectives continually watched Kim writing down his Sunday and Wednesday evening sermons and questioning him on them. In one sermon in illustrating a Christians attitude in meeting difficulties he said, "When you see a fish floating down a muddy stream you know it is dead for a live fish will not be content with a life in dirty water but will swim up out of it into clear, clean water. Our religion is like clear water, the water of life, freed from the filth that brings all the difficulties and troubles of life. "Is this not urging the Christians to leave North Korea and go South?" (to the American zone), the police asked Kim.

On November 23, '46, three policemen came, arrested him and took him to the police jail. A number of pastors were already there. Kim was beaten and kicked but not given the water cure (water forced up the victim's nose until he loses consciousness) like the others. He believes the others probably received this torture as a result of their answering evasively. Kim was made to lie still, not permitted to turn to the left or right, and having already been weakened physically by his previous incarceration his condition became such the authorities feared for his life and sent him to the jail hospital. After a month there he was returned to his cell. The doctor who recommended Kim's hospitalization had attended church as a boy. Kim was released February 29, '47, (did 47 have an extra day, was it leap year?)

About April 18th, '47, the Russian-American Commission set up by Yalta to establish an independent government in Korea met in Pyeng Yang. When the news of this meeting first broke a number of pastors decided this was their chance to gain religious freedom and under the leadership of Kim Wha Sik sent out invitations to all the churches and pastors to take part in organizing a Christian Independence Society. A number signed up as promoters but Kim declined on the ground that it was political for while political agitation was permissible, he reasoned, for elders and deacons as individuals it was not becoming for pastors in their official capacity. Kim together with all the signers of the petition were arrested but after a week in jail he was released. The signers were later tried, sentenced to seven years imprisonment and were shot when the Kim II Sung Government evacuated Pyeng Yang last October.

It became increasingly difficult to hold revival meetings and Bible Conferences. Sometimes non-League pastors conducted these special meetings under another name but League pastors for the most part either did not receive invitations from congregations to hold meetings or were embarrassed to conduct them since most sentiment was anti-League. On August 7th, '47, Kim was invited to conduct a revival for a week in Sin Ui Joo, border town between Korea and Manchuria. One day during the meetings his brief case disappeared with his sermon notes in it and the theft was reported to the police. Some Christians said they saw the detective assigned to watching members of the congregation leave the house with it. Kim got the bag back just before leaving the city. Enroute to Pyeng Yang after a big send off at the railroad station by the Christians, Kim was taken from the train at a small town. During the night he was returned to Sin Ui Joo and put in the Provincial Police Station so that his whereabouts were unknown. Here he was questioned on his sermon material. The police had carefully combed his notes and now raised questions like this, what did he have in mind when preaching on the subject CONFLICT OF THE SPIRIT AND FLESH (Romans 8:5-13). "Did he not," they insisted, "Really mean to use these words as a parable to clothe an appeal for the people not to follow Communism but Christianity? Did not the Flesh stand for Communism and Spirit for Christ? So that they that are in the Flesh cannot please God".

Kim was held in jail $3\frac{1}{2}$ months without anyone knowing where he was. By this time the condition of the nerves in his legs as a result of the first Pyeng Yang experience had worsened but despite the terrible suffering he was not allowed to change his position from side to side but required to remain constantly in a fixed posture. From sheer exhaustion despite his agony he fell off to sleep. In what he later discovered was a vision he heard a voice saying, "We may boldly say the Lord is my Helper, and I will not fear what man shall do unto me. Remember them which have the rule over you who have spoken unto you the Word of God whose faith follow, considering the end of their conversation" (Hebrews 13:6,7). When Kim awoke his pain was gone. He could stretch himself and sit up without any discomfort. Those who previously heard him groan wondered at his deliverance. He was in solitary confinement for two weeks and then moved to a cell with other prisoners. After $3\frac{1}{2}$ months he was called and told that since he was a Pyeng Yang resident he would have to be taken there for trial. As he left the jail a Christian saw him, learned that he was to be taken to Pyeng Yang, wired the news ahead and at the train waiting for him was his family and a large number of Christians. This time he was held for 25 days given the usual brow-beating and released. "It was all a mistake", they said. "So sorry, if only you had told us you were going to Sin Ui Joo we would have cleared you with the authorities there". This didn't fool Kim who knew that Pyeng Yang had been contacted by the border people.

1948. From now on all realized that it was unwise to try to hold any special meetings. So many leaders, pastors and elders were suddenly disappearing, Kim and other pastors of the larger churches never went out unaccompanied. They always had two strong, young deacons as body guards with them. By summer the situation became so tense Kim's elders advised him to go off for a few months vacation. This he decided to do and began making his plans assigning various responsibilities of the congregation to different officers. On the Monday he had arranged to leave four policemen appeared at his door to take him off but he hid and later dressed as a farmer escaped. He borrowed a little boat from a friend on the Han River and paddled up past the rapids to the quiet isolation of the mountain beauty where the early P.Y. missionaries visited on their vacations. He bought a supply of rice on the way and caught enough fish day by day to complete his diet.

Presbytery was scheduled to meet in October and according to the rule when a pastor is absent from his church for two months or longer without sufficient reason he must resign. Both Kim and the congregation knew this and through secret channels the people sent word to their pastor not to return because of the danger. By this time $\frac{2}{3}$ of the pastors had joined the League and they dominated the Presbytery. The Presbytery took action dissolving Kim's pastoral relationship, extended a call to a successor and forced the farmer's family to vacate the manse (doubtless under government pressure.)

Only League members were allowed to celebrate Christmas in '48 and only their congregations could carol on Christmas morning.

1949. With the opening of the new year the League had complete control over the churches and the seminary. In the latter both the teachers and students had to have League endorsement. Now regulations for church activity became more rigid, worship was restricted to Sundays and Wednesday prayer meetings. Public school teachers forbade youngsters to attend church and beat them if they did. Middle school students were accepted if known to have Church sympathies, and had to get guarantors who agreed to see that the student did not attend church. Schools held celebrations and arranged visits to the hills on Sundays. But strange to say church attendance continued good. The banning of Christians from jobs in factories and government offices which began mildly in 1948 was strictly enforced in 1949.

1950. At the urging of Kang Yang Ook a General ASSEMBLY OF THE Church was called for in March 1950. The pastors questioned the need for the meeting but under government pressure it was held and took two actions:

1. To approve the League as the only Church authority for Korea
2. To require the Presbyteries to bar non-League men from the ministry.

Pyeng Yang Presbytery met the following month, in April, carried out this second action erasing the names of the non-conformists. A book had been placed at the entrance of the church where the meeting was held for any who had not thus far signed up to do so. Presbytery in turn directed every session to bar all non-conformists from the pulpit and to eject their families from the manses.

On May 27th the police caught up with Kim in the country, arrested him and took him to a rural police box. (My hair stood on end as he went on with the following details). The day after his arrest when he was to be taken to Pyeng Yang the police were busy rounding up the local youth for the army, and Kim knowing the return to P.Y. would mean his death, decided after prayer to take his life in his hands and attempt an escape. When a policeman left the cell block Kim climbed out of an open window of the cell and over the back fence to freedom. Being late May the barley was high and he crawled through fields to a neighboring village. In an hour he heard shots that indicated the police were after him. He sought refuge that night in a friend's home in the village but as the friend pointed out the police would continue their manhunt during the night and since there was no possibility of hiding him in such a small house he urged him to go to a larger one nearby where there would be some opportunity to conceal him. Kim went to the larger place but discovered that 12 local Christians had already taken up hiding under the caves. Kim slept for a few hours and at dawn heard the sound of approaching voices. He rushed to the back door of the fence and saw through a crack in the door a squad of police surrounding the house. The police that came to the front door discovered the 12 Christians, seven of whom were later shot, and the rest of the police attracted by the discovery came to the front door. This enabled Kim to escape by the rear door.

The police having heard that Kim had been in the house kept up a relentless search and his enterprise in eluding them is amazing. That day a Christian in the village took him in and helped him feign illness, providing towels to wrap around his head and a native medicine pot in which they boil herbs and roots over a brazier. He had allowed his beard to grow and being wan and weak from his imprisonments he must have looked like a patient. A policeman came to the door, quizzed the sick man and left unaware that it was Kim. That night four men worked furiously until dawn digging a cave under the place where the cow stood in the yard. Cows are tethered to a pole near the barn, and having dug a cave entered by a hole just large enough to enable Kim to make the descent, they covered it with boards and straw. For over three months

Kim lived in that dug-out, coming out only at nights for air, exercise and food. I hadn't believed it possible to maintain a secret that long in Korea but they did it. Police kept up their search appearing at unexpected hours and virtually turning the village upside down but it never occurred to them that the stolid bovine sheltered their man.

On October 19th American tanks roared past the village and Kim emerged to shout Mansei for freedom. He rushed out to greet the tank outfits and to welcome them. They offered to take him as a pastor to Pyeng Yang but thought it safer to wait a few days which he did. On October 28th I arrived in P.Y. and on the next day joined him and many other Christians in a victory celebration at West Church. With the new war Kim joined the trek south and is now here as my associate in a ministry among POW's, many like himself victims of Communist deception and cruelty.

(After Kim finished his story - it took two days to tell - the enthusiasm with which he recounted the arrival of the Americans passed and he fell into subdued conversation about life-long comrades in the bonds of the Gospel, friends faithful unto death who made the supreme sacrifice for the Lord Jesus. He mentioned their names and then the tears came and he could not go on. We closed the session in prayer, and I trust the devotion and heroism of this humble servant of God will move many to new love for Him who first loved us.)

KOREA Church, Renewal, 1903/4

Wonsan Bible study classes: Methodists & Canadian Presbyterians: Dr. Harder, Mr. Gardiner, Miss Mary Knowles (later Mrs J. B. Ross), Dr. Ross of the Methodists; Mr. Roberts, Miss McCully, Can. Presb.; Miss Mary White of Chure. Dr. Harder spent whole night in prayer. Went to chapel & rang the bell.

- Mrs. J. B. Cobb, The Story of the Year in Korea.
Winnipeg Min. Council, M. E. Ch., S. Nashville, Tenn. (1917-18)
p. 75.

KOREA: Christians Helen Kim

ten years after production

In 1920, she went with six college students on a month's evangelistic tour and won 469 people to Jesus Christ.

- "Ewha Hakdang", by Alice Appenzeller, The Korea Mission Field
May, 1922, p 103.

Capitalization of Christianity in Korea: Rethinking the 'Success Story'

Gil Soo Han, University of New England, Australia

Abstract

The so-called 'success story' of the expansion of Christianity in Korea needs to be reassessed. The increase in the number of church-goers over the last few decades comes at a time when Korean society has gone through a rapid change of industrialization and urbanization. The church's expansion in Korea has involved a subtle intertwining of church and capital or the phenomenon of 'religio-economic entrepreneurship'. The competitive environment created by the process of rapid economic development has led school leavers to best try to utilize available pathways to success in the Korean context including theological training. For large numbers of those theological graduates, the church was not only a place to pursue their religiosity but also to achieve economic wealth. Church-goers have also exploited the church as a haven from relative deprivation caused by pervasive anxieties in the changing society, as well as a source of blessing for 'worldly' success.

I. INTRODUCTION

A notable phenomena of Christianity in the last few decades has been observed in South Korea where church growth has accompanied an explosive increase in the number of churches and church-goers. The phenomenon is often considered to be desirable especially among some conservative church-goers in Korea. In this paper, I shall attempt to provide a sociological explanation of church growth in Korea and critically assess this expansion and its relevant implications. Beginning with the exploration of the concepts of 'the church as a multi-dimensional institution' and 'religio-economic entrepreneurship', I shall attempt to examine aspects of Korean society within which the focus of the paper has been observed. Some social factors may be highly likely to contribute to the expansion of churches even in other countries. However, there are also social factors which may be 'Korea specific.' I shall also make a number of suggestions related to the 'qualitative growth' of Christianity in Korea.

II. BASIC CONCEPTS: THE CHURCH AS A MULTI-DIMENSIONAL INSTITUTION AND RELIGIO ECONOMIC ENTREPRENEURSHIP

The church as a multi-dimensional institution

To use an economic analogy, church growth is most likely to occur when the degree of both demand for, and supply of, church services, is high. Religious services are only part of what a church supplies (Hertzler 1948; Winter 1962: 97, 99; Moberg 1962; Winter 1968). Consequently, religion should not be granted exclusive priority in studying church activities. Instead I will regard the church as a multi-dimensional institution. Although many writers have presented the church as an institution with diverse dimensions, this has not been clearly conceptualized in a way which brings out the relevance of this for inquiry into church growth and decline.

A church can be the site of, for example, religious, ethnic, political and economic activity or a combination of these factors (G. Han 1994a, b, c). Most churches are concerned not only with faith, hope, and charity, but also with education, welfare and health care (Boylen 1991: 10). When the church is part of the daily life of its members, it is not possible to separate religious activity in the church from economic, political, and other activities (Yinger 1970: 412). To put this differently, what a church is, or what a church generally does, cannot be understood by an examination of religious activities alone nor by just looking at socio-political activities (cf. Thung 1977: 163). It is important to note that every dimension of church activity is generally linked to other dimensions. In other words, every activity in the church is the combination of two or more dimensions. These dimensions are often not easily distinguishable, but an attempt at uncovering the multi-layered character of church activity enriches an analytical understanding of the functions of churches in modern society.

To clarify how the church is a multi-dimensional institution I will use the university as an analogy because it is more widely regarded as a complex institution. A university is generally seen as an educational institution, but not as a centre of *education* only. Some students come to the university out of academic interest without any concern for their present or future income, some come to gain a credential for an occupation, some to

have a good time or because their parents force them, and some for a mixture of these reasons. Some people work there as academics who may be primarily interested in their salary and career rather than teaching. Some people are employed as gardeners and some as administrators. Some locals living around the university are interested in having access to the sports facilities of the university. Some executive officers, although they might have been involved in teaching and research in the past, now focus on administrative or political matters, and have relatively little interest in things purely academic. Similarly, churches have a number of dimensions, such as: the religious, the ethnic, the economic and the political (cf. P. Hong 1986: 8; Moberg 1962: 134-135).

Each dimension, or a combination of them, will influence whether a church grows, declines or is stable. Whilst the church is multi-dimensional, its different dimensions (or functions) can be used to look at sources of growth. The church's diverse dimensions show us what church-goers seek (the demand aspect) as well as what a church provides for its members and why this is provided (the supply aspect).

Religio-economic entrepreneurship

Religio-economic activity is a combination of religious and economic activities undertaken by clergy and members of a church. The term 'religious entrepreneurship' has been used by Dearman (1982: 175) in her study of the Korean church in the United States, where she argues that 'the fact that a high percentage of the churches were established by ministers demonstrates the high level of religious entrepreneurship among the immigrant ministers.' However, she does not develop this idea in any detail.

It has been a tradition of many churches to meet the clergy's financial requirements by extracting a portion of the laity's income. Religious aspirations often combine with non-religious, financial or ownership aspirations among the clergy (Yinger 1970: 353). Turner (1983: 90) notes that Weber's view of religion involves the assumption that 'there is an exchange relationship [both economic and religious] between the virtuosi and the mass'. Thus, the clergy serves the 'mass' and the 'mass' contributes various forms of payment to the clergy who do, therefore, not have to make a living in the

market place. Of course, the clergy's ministerial service is not necessarily religious only, but can be ethnic, political or economic as well (G. Han 1994a, b, c).

Luhmann (cited in Thung 1977: 152) suggests that because it employs functionaries such as clergy and administrators, the church can be regarded as an organization in which a market situation prevails between the functionaries and the members (cf. Iannaccone 1992). The extent to which the occupation is seen as prestigious or not varies from one society to another, from one church to another, and also from one era to another. That is, the extent of religio-economic entrepreneurship depends on the social settings of each society.

Some theological graduates may be 'forced' to get involved in a church ministry to make a living despite their ambition to follow a different career, because of the specialization of theological training which makes it minimally relevant for other careers. Whether or not this really does apply and whether or not a theological graduate would be easily absorbed into occupations other than the religious or theological sectors are again dependent upon the social context.

Religio-economic entrepreneurship shares some of the characteristics of modern marketing which emerged in the 1950s. This is because, apart from the usual meaning of 'marketing' which conjures up selling, influencing and persuading, the core of this concept of marketing is to serve and satisfy the needs of the customer (Kotler and Levy 1969: 15; Levitt 1960: 45-46), just as meeting the needs of church-goers is an important task of the religio-economic entrepreneur. 'The Entrepreneur Model' of cult innovation in the article, 'Three Models of Cult Formation' (Stark and Bainbridge 1985: 178-188), throws some light on religio-economic entrepreneurship. Members of cults are usually keen to recruit people in order to sustain their organization or to invite others to religious conversion. Door-to-door visits or friendship networks are often used for this purpose. However, the entrepreneurial model seeks the origin of cult formation or growth by looking primarily at the business or entrepreneurial aspects of cults, thus neglecting or under-estimating the religious aspects of the groups. The perspective of

religio-economic entrepreneurship adopted in this article avoids such limitations by considering both the religious and the business/financial aspects of churches.

Wilken (1979: 59) suggests that it is possible to delineate types of entrepreneurship other than economic entrepreneurship. The type of entrepreneurship involved is determined by the factors that are combined in the process and by the consequences that are achieved. He indicates, for example, that

Political entrepreneurship will involve the combination of *political* factors of production, whatever they may be, and the achievement of political consequences. Economic entrepreneurship involves the combination of *economic* factors of production – land, labor, capital, and technology – and economic consequences, usually the production of goods and services (his italics).

It is proposed here that religio-economic entrepreneurs:

- (1) contribute to, and are influenced by, the supply of and demand for religious services,
- (2) apart from offering religious services and getting rewarded for this, can also be engaged in various social services (*e.g.*, ethnic or political) as the necessity occurs,
- (3) regard the religious organization as the main site where they work,
- (4) seek social status, financial power and security as well as religious rewards,
- (5) ideally consider both the religious and economic aspects in their ministry equally important; however, the balance between these aspects may vary.

III. SOCIO-ECONOMIC CONDITIONS AND RELIGIO-ECONOMIC ENTREPRENEURSHIP IN POSTWAR KOREA

Following the Japanese colonial plundering of the Korean economy and its massive devastation by the Korean War, South Korea has grown to be one of the most competitive export economies in the world over the last few decades. During this period a high level of religio-economic entrepreneurship developed and Korean Protestantism expanded dramatically. It would be futile to downplay the significance of Korea's successful gearing to the international market as a contributing factor. However, a dependency/world systems theory which overemphasizes trading links (or exchange) between countries tends to pay limited attention to the internal dynamics, such as, class structure, class struggle, and manoeuvring by the state, within a country. Unlike the relations of exchange between countries, the central aspect of class structure and class struggle at the national-state level is the relations of production (Navarro 1982: 83). Needless to say, a national economy is heavily *influenced* by the international economy, but it is the relations of production within a country that *determines* its position in the

relations of exchange to a more significant degree. If the international trading environment were the main determining factor of a few prospering Newly Industrialized Countries (NICs), there would have been far more countries experiencing rapid economic growth. It was rather the particular political economies of the few countries which managed to adapt effectively to a given international environment and consequently led to development (Johnson 1987: 164). The ways in which the Korean state persistently intervened, shaped and directed the entire process of the Korean economy, including class structure and class struggle, have been significant contributing factors.

Secondly, similar to Max Weber's Protestant ethic thesis, Confucianism or a Confucian ethic has been referred to as the driving force of Korean economic development in the last few decades. There is no doubt that Confucianism is more deeply rooted in Korean society than in Chinese society (cf. Grayson 1989). Confucian teaching and culture in Korea has been *partly* responsible for the heated desire for education in Korea (Shinn 1986). Consequently, a larger than usual well-educated work force has contributed to the process of industrialization (Chŏn 1996; I.G. Kim 1987; C.H. Lee 1990; Moon 1988; Pye 1985).

However, Weber's major concern was with the *origins* of capitalist development rather than its subsequent *spread*. It is with respect to the latter or Korea's economic 'take-off' where 'the Confucian ethic' thesis is applied. Further, education was confined to males within one class *yangban* in the highly Confucian-oriented Chosŏn dynasty (Foster-Carter 1988: 699). Therefore, the question as to why education has been a major tool for social mobility in Korea over the last few decades still remains unanswered.

Despite the criticisms of dependency/world systems theory and the Confucian ethic thesis, it is premature to dismiss their usefulness in accounting for Korean economic development. Whilst I argue that what is called a 'bureaucratic-authoritarian industrializing regime' has been the central driving force in Korea (S. Cho 1994; Cumings 1984; Roh 1989), dependency/ world systems theory and the Confucian ethic

thesis should be understood as contributing factors in the context of the authoritarian regime thesis.

It is indeed through a historically specific blending of authoritarian politics with many other factors such as a favourable international economic environment, the influence of a Confucian ethic at both the individual and institutional levels, microeconomic institutions, leadership quality, ideology and commitment, social networks, mass nationalism and bureaucratic competence that the South Korean state has been developmental rather than predatory (Gourvetich 1993; Moon and Kim 1996: 147; Przeworski and Limongi 1993). The Korean state's top priority was economic development and the state implemented effective policies to achieve economic growth and exports (Han and Sharp 1997).

In brief, the three recent military regimes in South Korea have constantly pursued an export- and growth-oriented policy rather than a stability-oriented policy or one committed to the redistribution of wealth. The regimes have used economic achievement as the central measure for justifying their own political legitimacy. They best utilized the international political and economic situation, and the Korean people's desire for an affluent life. Consequently, the process of Korean economic development has been more often *laissez-faire* rather than based on long-term plans, which eroded the possibility of a 'mature' democracy in South Korea for many years. Despite its recent membership of the OECD, the South Korean state offers little social welfare for the majority of its population who have contributed much to the country's development. This developmental process and its consequent impact on the social environment needs to be considered when examining the phenomenon of church expansion in Korea.

IV. CAPITALIZATION OF CHRISTIANITY IN KOREA

Under the authoritarian bureaucratic regime, which strictly pursued a growth-oriented economic policy and paid virtually no attention to the distribution of wealth, the burdens laid upon individual members of society were enormous. In attempting to understand

the phenomenon of Christian churches, there are broadly two groups to be examined. That is, church-goers (who were in need of church services) and the clergy (who facilitated/provided church services).

Relative deprivation and the impact of Shamanism on Korean life

From a sociological point of view, the most pertinent study of church growth in Korea is that by B.S. Kim (1985). This study takes a range of issues, such as industrialization and urbanization, social instability and political insecurity, into consideration. Other writers (*e.g.*, H. Hong 1983; B. Ro 1983) have tended to ignore or overlook such matters. B.S. Kim (1985: 62) suggests that 'an understanding of church growth requires an analysis of the social, political and economic background as well as the motivational aspect of the individual converts'. Before he deals with the more recent expansion in church membership, he discusses church growth between 1940 and 1960. According to him, this earlier growth paved the way for the later expansion. He points out that church growth was brought about by the structure of Korean society in the period between 1940 and 1960, despite the unstable condition of this society after independence from Japanese colonialism. Kim (1985: 64) also argues that the American military force has generally been regarded as the major factor in Korea's gaining independence and not being swallowed up by communist power. Koreans considered the military force closely associated with Christianity. In addition, president Syngman Rhee and his aides, who were mostly American-educated, offered Korean Christianity a politically and culturally favourable climate. When Kim goes on to explain church growth in Korea after 1960 he contends that it has been fostered by the heavy wave of industrialization that has been very much growth oriented rather than stability oriented. Therefore, he argues, Koreans suffering from instability and stress or anomie have been in search of their ultimate concern, self-identity, and the social meaning of reality through church activities (Kim 1985: 69, 71), which has consequently brought about church growth.

But, Kim asks, why has there been no enormous church growth in other developing countries such as Taiwan, the Philippines, and Indonesia? According to him, along with the instability of Korean society during this period, some particular characteristics of

the Korean church have contributed to its explosive growth. First of all, a prevalent tendency of the Korean church itself is that it tends to be shamanistic, and that it accommodates indigenous belief systems such as totemism, shamanistic fetishism and other kinds of nature worship, which are much inclined to seek blessings in material wealth, good health, and other forms of personal and financial well-being. In the process of industrialization, Koreans have attempted to achieve a better life by any means possible, one of which was to attend church where some clergy have stressed, and offered them, a better life 'here and now', not merely in the 'hereafter'. This has appealed not only to the poor but also to the middle class who suffer from a firm sense of relative deprivation compared to those of higher status.

Secondly, Kim maintains that the church in Korea has kept up a tradition of human liberation, being deeply involved in struggling for the independence of the nation and the development of education and social welfare. Thus, the church has been able to attract people disenchanted with the authoritarian and bureaucratic system of government. Third, together with individualism as a basic characteristic of industrialization and urbanization, the so-called Nevius mission policy¹ from an early period of missionary activities in Korea has injected an independent nature into Korean churches. Fourth, Christianity was introduced at the historical juncture in which Koreans, the Confucian rulers in particular, began to question the Confucian value system as they saw Japan's victory over China in the Sino-Japanese War of 1894-95 aided by a Westernized military system and weaponry (B.S. Kim 1985: 62). Finally, the missionaries popularized the use of Korean phonetic script and started a program of education for the masses (W. Han 1983; B. Ro 1983: 159; H. Hong 1983).

While Kim's (1985) study examines the church in the socio-economic and cultural context and considers many important sociological factors, his analysis has deficiencies. First, when examining church growth in Korea, denominational and church splits should be taken into consideration. This is because they have been among

¹ The aim of this policy was to lead churches in the mission field to be "independent, self-reliant, and aggressive native churches" (cf. Kim III-soo, 1985).

the most significant factors of the Korean church. Despite the fact, as B.S. Kim (1981) noted in an earlier form of his research, that there were 261 Protestant denominations in Korea as of 1981, no attempt was made by him to show the link between schisms and church growth. S. Yi (1986: 104) and W. Han (1983) have argued that splits in the church in Korea have brought about a membership increase both in churches that have experienced schism and in the new churches formed as a consequence.

Other questions also need to be addressed: whether a minister is available to minister to a newly founded church, or whether the church has to wait for a time until another minister arrives. If the split has occurred within a church served by two or more ministers, at least one of whom accompanies those who split off and forms a new congregation or denomination, another minister may not be required. Korea has over-produced theological college graduates who specifically look for a church ministry: over 6,500 of them are produced every year (*Saenuri Sinmun*, 15 Feb. 1992). The ways in which they have contributed to church growth in Korea are overlooked in Kim's (1985) study. Church splits may not necessarily lead to an eventual increase in the number of church-goers. However, such an increase has occurred in Korea partly due to the hard work of ministers in recruiting new members. In turn, this is linked to the way in which ministers are supported financially by church members.

Second, Kim (1985) argues that the strong bureaucratic system of the Korean government has maintained law and order in the process of rapid urbanization and that the Korean church has adopted such tight bureaucratic control to help its expansion. This view appears to be narrow rather than comprehensive. Few scholars deny that there is a pervasive authoritarian bureaucratic structure throughout most institutions in Korea and that this has largely come from an indigenized Confucianism. In fact, it has been suggested that this has virtually formed the Korean personality over the last several centuries (Daniels 1979). B.S. Kim (1984: 126-128) elsewhere argues that Confucianism in Korea is responsible for individual churches' excessive interest in expansionism. One of its emphases is 'respect for parents' which has led Korean life to be 'family oriented' and consequently to clearly discriminate 'them' from 'us' with

respect to their belonging to organizations such as a church. This in turn has contributed to the pervasive tendency of church and denominational schisms. The implications of Korean Confucianism need to be fully considered when attempting to explain church growth.

Third, deep involvement in human liberation has not been a general feature of the Korean church (C. Chung 1996). It is true that the churches in Korea which have been concerned about human liberation have achieved significant growth since 1960, but this appears to be of relatively minor significance in the process of church growth. Korean churches have experienced a 'bigness syndrome' (Kim 1985: 71), and have concentrated on an expansion of membership, budget, and church buildings. Involvement in the issues of social welfare and justice has, since 1960, actually been of concern to only a small portion of Korean church members (W. Han 1983; H.S. Kim 1983), whereas such involvement had been of interest to a majority of Korean church members prior to the 1960s when the industrialization process started. In other words, industrialization has led to most churches taking expansion as their major goal (P. An 1983: 346; P. Han 1986: 31).

Fourth, the Nevius mission policy was indeed a catalyst for the growth of the Korean Presbyterian church especially when the policy was first introduced. Another major denomination, the Methodists, did not adopt it and this seems to be a reason why its growth was not as great as that of the Presbyterian church (I.S. Kim 1985: 230). Although the significance of church polity in the growth of the church has been taken into consideration, it has probably been over-stated by I. Kim. Fifth, although B.S. Kim (1985) is *largely successful in explaining how Korean Christianity has gained a large number of people*, he has failed to show how more and more congregations and denominations have come to be established. A large number of people going to church does not necessarily lead to an increase in the number of churches, although these factors are sometimes inter-related.

A brief appraisal of Kim's (1985) study shows that while he has considered the possibility the social contexts around the church can lead to decline or growth, he has not fully considered some of the most pervasive phenomena within the church as well as in Korean society and their inter-relations. So he has not provided a full account of church growth in Korea. Some studies refer to schisms in Korean Christianity as one of the most pervasive phenomena. For example, I.S. Kim (1985) rightly observes that 'For better or worse, these [Christian] religious schisms in Korea stimulate the growth of church membership partly because a splintered church or a group of splintered churches struggles to increase its membership'. However, Kim Ill-soo (1985) and other scholars of Korean Christianity (S. Yi 1986; Barret 1982; W. Ji 1965; H. Chang 1991; S. Pak 1985) have not been able to provide a full picture of why schisms have been pervasive in Korea.

Other studies (*e.g.*, Ro 1983) point out that political insecurity caused by the constant threat of communist attack during the Cold War has led Koreans to join churches and to look for spiritual security and that political, social, cultural and religious circumstances have also been favourable for church growth. These studies (*e.g.*, Nelson 1983a; H. Hong 1983) provide us with descriptive and general information. However, they do not provide a comprehensive explanation of church growth in Korea. Some other studies emphasize spiritual factors as a cause of the explosive church growth (P. Oh 1983; S. Kang 1983; Nelson 1983b). Such studies largely leave unanswered the question as to why church growth has occurred mainly in the last thirty years. They also tend to stress the religiosity of the Koreans in a way which privileges a Christian world view. A typical statement in these studies is that 'We see church growth as both God's blessing and the result of hard work by the Christians' (Nelson 1983a: 189).

There have been a few other studies about Korean churches before the 1960s when church growth was not as explosive. However, some of these studies are important, in particular the study by Palmer (1967), who advocated the 'religious saga thesis' (S. Yun 1963). According to this thesis, the rapid growth of Christianity in Korea (up to the 1960s) was largely due to the fact that the shamanistic Koreans found a mirror of their

own 'true' god in the Christian religion. It is generally agreed, as stated earlier, that Korean Christians tend to be shamanistic in their belief (Palmer 1967; S. Yun 1963; H. Hong 1983; W. Han 1983; Y. Yoon 1992; J. Choi 1992). The religious saga thesis may help to explain church growth since the 1960s as well. However, advocates of the thesis have focused on Pentecostal churches, largely neglecting other denominations, which have also expanded enormously.

To conclude this section, church growth in Korea has been a consequence of the complex inter-relations between society and the churches. Although the increase in the number of church-goers has been largely answered, the increase in the number of churches has not been investigated. A relevant question is: What have been the most pervasive economic, political and ideological phenomena of Korean society at least for the last several decades, and in what ways have they been related to church growth in general and the over-supply of ministers in particular?

Abundant supply of ministers

(i) Education as a vehicle for social mobility

Living standards in Korea are strongly influenced by higher education. Chira (*NYT*, 7 April 1987: 6) writes of a man who earns \$260 a month in a metals factory working 11-hour shifts, and who says 'I think it's unfair – there's such a big difference between office and factory workers and I would get double the salary if I had more education.' Such discontent has been pervasive over the last 30 years. Under the name of modernization and national development, a series of educational development plans, especially related to higher education, have been established and enforced since the Five-Year Socio-Economic Development Plan was introduced in 1962. For good or bad, American influence in such economic planning and over Korean society in general has been immeasurable since the arrival of American missionaries in Korea in 1884. Given this, it is not surprising that Korea has adopted or copied an American system of education ever since the liberation of 1945 (cf. S. Kim 1962: 4). The technical assistance given to Korean universities by the US is worth noting. In the few years after 1954, under a contract between the Ministry of Education and the University of

Minnesota, 226 university teachers had the opportunity to study in the US, 121 of them earning higher degrees. In turn 56 Minnesota staff served in Korea. Total funding for this project over eight years amounted to more than \$15,000,000 (Williams 1962). This gives only a partial picture of American influence over Korean education. This assistance and the other close links between the two nations have heavily influenced Korea over a period of 40 years and remain today.

There has been a tremendous increase in higher education institutions and in the number of students enrolled in them over the last thirty years. The increase in enrolments has been 121-fold over a 38-year period (J. Kim 1983: 7; Selth 1988). J. Kim notes that 'the rapid growth rate in recent years shows a fine contrast with other advanced nations such as the USA, UK, France, West Germany and Japan, where the enrolments in recent years show zero or minus growth in general'. Such an increase has been possible not only because of government policy, which strongly supports development plans involving education, but also because of 'the pressure of public opinion' (J. Kim 1983: 8). Probably no other parents in the world seem more enthusiastic than Korean parents about ensuring higher education for their children (cf. Paik 1968: 15; Harman 1990: 4).

While Christian missionaries introduced an educational system which influenced modernization in Korea, it is the Confucian tradition that has been mainly responsible for the high regard for learning (C. Kim 1982: 120). Thus, the work of Christian missionaries who were especially concerned about education found ready support. Eventually, the combination of the practices of both religions has contributed to the development of a 'high fever' for education.

On the other hand, the staff vs. student ratio in Korean colleges and universities is much lower than in Europe and America (Selth 1988). This situation has worsened as there has been an enormous growth of enrolments in higher education over the last 30 years. S. Kim (1983: 26) reports that in 1982, the teacher/undergraduate student ratio was 1:32.8.

Korea has a higher rate than many advanced countries in the number of college students per 1,000 of the population (cf. S. Kim 1983: 23). At present Korea has over one million students enrolled in four different categories of higher educational institutions. In Korea some feel that too many are enrolled and that there is a possibility of producing an 'unemployed intelligentsia'. Un- and under-employment have been common among college graduates since the 1970s (Light and Bonacich 1988: 111). B. Chung (1966: 8) argued 30 years ago that the number of higher education institutions should be reduced or, at least, no new ones should be allowed. Others tend to feel that higher education must be kept open as long as there is a strong demand on the grounds that in the job market 'supply tends to create demand' (J. Kim 1983: 14). However, although 'over-supplying' has created demand to a certain extent, Korea has not been able to absorb all the graduates into the workforce. Thus competition for jobs has been high and many educated Koreans have emigrated to find work.

There is also an unusually wide gap in wages between university graduates and non-graduates. In their discussion about Korean political leaders, Hahn and Kim (1963: 311) argue that 'a university education is now for all practical purposes an absolute prerequisite for advancement to a top-level political position in Korea'. In Korea, education has been necessary for social mobility (Paik 1968: 15), unless it is achieved through real-estate speculation and the like. This has driven large numbers of school leavers into higher education even when they are not particularly interested in learning. A relatively well-educated, highly literate labour force has enabled the introduction of new productive methods and technologies, and high wages have been used to ensure that the best students go into industry. This has resulted in great competition to get into universities, colloquially called 'university entrance hell'. Some who fail the entrance examination, especially those from wealthy family backgrounds, go abroad to pursue a university education (cf. K. Sin, 15 May 1991: 39; I. Chang 1990: 448), though most who went abroad in the past usually did so for post-graduate programs.

As most universities in Korea suffer from a lack of funding and as university education is essential for climbing the socio-economic ladder, some wealthy parents have been

prepared to donate large sums of money to have their children accepted into a university. University teachers have also been involved in taking bribes. Actually, bribery has been a serious problem in Korean society for a long time. The social source of this problem is the authoritarian structure of the society which, again, has much to do with Korean Confucianism (*Tonga Ilbo*, 11 Feb. 1992).

(ii) 'Teacher' as a socially respectable occupation

One of the most important aspects of Korean Confucianism is respect paid to teachers or to the learned. According to a survey by the Korean Association of Education (cited in U. Chŏng 1980: 278), students at one Korean university showed more interest in becoming teachers than in following any other career. A survey conducted in the region centering on Kangwŏn Province showed that the large majority (62%) of all teachers surveyed in the area agreed that, although they were struggling with financial hardship due to a meagre salary, they had 'no complaints whatsoever as to their profession'. They are mostly content with the social recognition given to teachers (T. Chung 1966: 15). The reason why many young people and members of Korean society regard teaching as a desirable occupation, despite the low rewards, is deeply rooted in Korean history and culture. A teacher is perceived as a sacred and august moral entity rather than a mere professional person (T. Chung 1966: 17). Noting that a significant proportion of the top-level political leaders of the years 1952-62 had been involved in the teaching profession, Hahn and Kim (1963: 317) argue that this is consistent with 'the high social prestige accorded the teaching profession in Korean society'. Obtaining a university education or becoming a teacher is a means of upward social mobility for Koreans.

(iii) The professional training and the over-supply of Christian clergy

Despite the significant roles that theological training centers have played in the process of church expansion in Korea, no study has adequately recognized this point. S. Chou (1983: 310) is correct to point out that 'the rapid growth of the Korean church today can be traced primarily to Christian education'. While her 'education' refers to education in general, she also briefly points to seminaries as the source of thousands of graduates each year (Chou 1983: 316).

Until 1934 there were only two theological training centers established by Korean Protestants, one Presbyterian and one Methodist. This was 50 years after Protestantism had come to Korea (T. Chŏn 1987: 238). By 1983, however, there were about 80 theological seminaries in Korea (C. Kim 1983: 27). There had been a review of theological training centers in 1980, many illegal or low standard ones being forced to close down. But this did little to stop the increase in student enrolments. Since 1980, enrolments in theological colleges have increased by about 600% (*Chosŏn Ilbo*, cited in P. Song 1991a: 11).

The number of four-year theological college students graduating each year to minister to a church are given in Table 1. It appears that these statistics do not include those graduates from various lower-level or unregistered theological seminaries who are also entitled to become ministers. According to *Chosŏn Ilbo* (cited in P. Song 1991b: 11), the number of theological graduates or, in Song's words, 'ministers-to-be' reached about 10,000 by 1985. It appears that this number included the graduates from those theological colleges which are not registered at the Ministry of Education: P. Hong (1986: 9), a professor of theology at the Koryŏ Theological Seminary, asserts that the number graduating was about 6,000 in 1986. *Kidokkyo Yŏnhap Sinmun* (cited in P. Song 1991b: 11) suggests that there were 15,000 of them by February 1989. Although these numbers are not entirely consistent with one another, they are indicative of the expansion which has occurred.

Table 1: Number of people graduating from theology departments (1985-89)

Year	1985	1986	1987	1988	1989
No. of Graduates	1,454	1,764	1,840	2,271	3,670

SOURCE: The Ministry of Education, Seoul 1985-89

Some scholars argue that the reason why Korea has come to have over one hundred theological training centers at tertiary level is that the Korean church has grown tremendously, and that more theological training centers had to be established to keep up with demand. However, this only explains part of the matter. Korean Protestantism cannot absorb all those trained to be clergy, whether from registered or unregistered

institutions. The industrial, government and educational sectors do not want to employ theological college graduates, because theological qualifications are not directly relevant to work in these sectors. There are enough other university graduates queuing for such positions. Consequently, there is considerable competition among theological graduates to find a ministerial position. One way to do so is to begin a new congregation and to try to build it up to a size where it can fully support the minister. If the minister succeeds in involving at least some persons who have hitherto not been church-goers, this very process contributes to overall church growth. The surplus of theological graduates in Korea also prompts some to migrate overseas, where they contribute to the growth of Korean ethnic churches.

Consequences of religio-economic entrepreneurship and tensions between different denominations

(i) Church schism vs. ecumenism

Church schisms have contributed to overall church growth in Korea. In a religiously pluralistic society, those members who are dissatisfied with church worship and programs in one congregation can easily seek another denomination or perhaps organize a new congregation within the same denominational tradition. Thus, the satisfaction of members is a critically important factor in sustaining the life of a congregation (Roof *et al.* 1979: 212). Nevertheless, dissatisfaction, leading to schism, has in Korea often been followed by membership increase in both the 'parent' church and the churches formed after a split (S. Yi 1986: 104). In 1978 there were already 188 denominational bodies, including indigenous churches, within Korean Protestantism as a result of continuous schisms and sub-schisms within both individual congregations and denominational organizations (Barrett 1982). Currie *et al.* (1977: 42) argue that church schism may result in a decline of churches, but this has not been the case with Korean churches.

Why have there been so many church schisms in Korea? W. Ji (1965) states that 'an American theologian ... after teaching and lecturing in Korea for several months during 1964, commented that as far as he could see there is very little theological basis for church splits in Korea. He felt that strong personality factors exist' [cf. I. Kim, 1985:

234]. From a sociological point of view, if personality factors are involved, these need to be understood in relation to the particular social settings of Korean society. In the Korean church such personal factors often have something to do with money, power and prestige, even if theological reasons for the schism are given (S. Yi 1986: 112). Why have such factors been involved in church splits in Korea, especially since the 1960s?

When examining church schisms in Korea it should be noted that church schisms before 1960 tended to be denominational splits, bringing about the establishment of more denominations (G. Han 1994c). After 1960 schisms were mostly within congregations, although this often led to the formation of new denominations. Moreover, the reasons for denominational splits and church schisms in the two different periods are not always the same. In the latter period, splits were caused more by secularization and materialism, and theological disputes were about different matters (W. Ji 1965: 7). S. Yi (1986: 103) argues that church schisms in Korean Christianity in recent decades have had to do with 'trivial matters such as factionalism, regionalism, and power struggles between the leaders, rather than differences of theology or faith' (cf. S. Pak 1985). As indicated by Yi (1986), these causes of schisms may be trivial from a theological viewpoint. However, they are significant from a sociological perspective, and they are generated by the social context of Korean society.

Especially since the 1960s, conflicts within individual churches are closely related to the over-supply of *Chōndosa* or ministers-to-be. While thousands of them are graduating from a large number of seminaries every year, not all of them are sufficiently qualified to serve a church (P. Hong 1986: 10), and most graduates struggle to find employment. Also, many of the church leaders, such as elders who are voluntarily serving the church, tend to think that they are the employers or owners and that the ministers are the employees. The voluntary service of elders and the fact that there are numerous ministerial candidates to serve the church has led the elders to be 'hard-nosed' in their general attitudes towards ministers. If a conflict develops between a minister and some or all of the elders, or between subgroups within the eldership, this can sometimes result in a split within a congregation, leading to the formation of a new

congregation or denomination in competition with those remaining in the previous congregation. Such competition acts as a spur to growth in both the old congregation and the new one.

(ii) Tensions between conservative and progressive churches

According to W. Han (1983), the involvement of the Christian church in social justice, nationalism and human liberation contributed significantly up to the time of national independence in 1945 (W. Han 1983: 152). Han goes on to argue that since then a fundamentalist type of belief has limited interest in social issues and church growth in Korea has been achieved mainly through continuous schism. These schisms have occurred because of two of the most significant characteristics of Korean Christians: namely, their fundamentalist and shamanistic beliefs (W. Han 1983: 139). He also argues that a fundamentalist approach tends to sharply distinguish the 'pure' from the 'un-pure' and the 'orthodox' from the 'heterodox' and that this tendency has led churches in Korea to split continually and, consequently, to an increase in the number of churches. This has eventually contributed to an increase in the number of church-goers, for the churches that experienced a split tend to greater an effort into increasing their membership size.

Whilst most churches in Korea maintained a fundamentalist belief, only a small proportion of Christian denominations have been progressive in their beliefs and vigorously pursued social justice issues. Until their enduring struggles for human rights proved to be fruitful recently, they tended to be marginalized by fellow Christians and blamed for partaking in 'unnecessary world affairs.'

(iii) Other by-products

This study does not intend to downplay the religious aspects of Korean church growth. Of course, without a religious aspect, religio-economic entrepreneurship could not have come about. However, as Moffett – a former United Presbyterian missionary and associate president of the Presbyterian Theological Seminary in Seoul – (1973: 10)

argues, 'Not all the factors contributing to church growth in Korea were spiritual and theological or the consequence of sound mission practice'.

In a seminar conducted for missionaries working in Korea held on 16 October 1980, a leader of a well-known inter-denominational mission listed the following as defects in many Korean churches:

Pride of bigness; preoccupation with money; ... mishandling of money by leadership; hedonism; ... authoritarianism of pastors; high rating of finances for qualifications of elders; salvation by church attendance; excessive stress on tithing that produces burdens; lack of social concern; ... mixed motivation for missions; denominationalism; regionalism; ... Confucian structures; ... Shamanistic view of ministry; materialistic view of the kingdom; and humanism (Nelson 1983a: 193).

Nevertheless, it is clear that the process of achieving church expansion has led to many consequent 'by-products.' This paper has focused mainly on quantitative growth rather than qualitative. Rev. Kwak Chŏn-t'ae (*Yŏnhap Kidok Sinbo*, 17 Sept. 1991), the president of the Methodist Church in Korea, mentions that

The number of Christians in Korea is over ten million. So-called quantitative growth has been achieved over the last few decades. Thus, qualitative growth is likely to follow sooner or later. The symptoms are already there. For example, some Christians are deeply involved in Bible study and Korean churches are active in overseas missionary activities. ... I tend to find a similarity between Korean Christianity and the bamboo tree which grows in height first for a while and fattens and fills inside later.

Kwak's comments seem to indicate there has been insufficient qualitative growth in Korean Christianity. Only time will tell whether or not the few promising signs which have been observed in Korean Christianity as it has been growing quantitatively are the start of a qualitative growth. The latter may not come about, unless appropriate action is taken.

(iv) Religio-economic entrepreneurship in Korean Christianity

When a minister establishes a church with a few members, one of their first actions is to rent a meeting place. Then their top priority is to have their own building. The dimensions of the church building, its extravagant decoration, and the size of the annual budget have been used as measures of a successful ministry (T. Chŏn 1987: 331). Korean churches have been experiencing what B. Kim (1985: 71) calls the 'bigness syndrome' and many have been greatly interested in expanding their congregations. B. Kim (1985: 72) also saw the problems of materialism and of the 'secular' age, which

have deeply penetrated Korean churches, when he argued that 'personality structure and lifestyles developed by human interaction based on the money economy and calculability of "cold cash" have spread among the people in the church'. Most churches in urban areas are actively involved in fund-raising to extend their church buildings. The prime interest seems to be gathering more and more people in the church for financial and status reasons as much as for purely religious reasons (K. Pak 1983: 30). P. Hong (1986: 11) accuses the Korean churches of maintaining their 'nobility' by being on the side of the 'haves' and of those with power while neglecting the 'have-nots' and the oppressed. Dr. Harvie Conn, a professor of theology, who taught in Korea for twelve years observes that 'Korean churches seem concerned about the rich rather than the poor. ... They should be careful not to fall into materialism' (cited in *K'ŭrisŭch'yan Ribyu*, Sept. 1991: 12; also cf. S. Yi 1984: 182). B. Son (1983: 337-338), with respect to the 'bigness syndrome', points out that 'a fatal lack of critical attitude toward the materialism of contemporary culture' is pervasive within Korean Christianity. Some church leaders over-stress 'God's material blessings in the present life' in their sermons (Clark 1986: 25).

The bigness syndrome and the materialism of Korean churches have attracted a great deal of attention which is directed at the budgets and assets of the churches in Korea. C. Noh (1995: 145-274) notes the enormous imbalance between the budget of the churches in the Seoul area and that of the country areas: the average annual budget of the very large churches (over 1,501 membership) is 60 times that of the small churches (less than 100 membership). The property of the churches has increased due to the offerings of the million extra people who become church-goers each year. However, purchasing property has not been the only means to accommodate increasing membership. Other investments are also significant. 'Block busting' has been a typical way of occupying an area and expanding property for many churches (B. Kim 1984: 155-156). When a church is built in a block the price of houses and land in the area drops, then the church purchases them for the purpose of expanding its property portfolio. In a newly developing area, the Korean government distributed blocks of land for church use at a

special price similar to that charged for buildings for public use. However, since the late 1980s churches are no longer included in this special category. Ninety churches throughout the country formed an association to overturn this policy. On the other hand, some think that 'the coming of such a policy is quite proper because the church has been deeply involved in expansionism and materialism, instead of taking the roles of the light and salt of the earth' (*Saenuri Shinmun*, 20 July 1991). B. Kim (1984: 156) also contends that the enormous size of church budgets is not the core of the problem: the question is the way in which the budget is used and for whom it is used.

It is well known that some ministers actually sell and buy churches, a practice which is perhaps the epitome of religio-economic entrepreneurship. The price of a church depends upon the size of membership, which largely determines the minister's income. Yi Sök-nŭng, a Korean migrant in Sydney who attended a theological college for two years, observed such a case. He told me that one of his friends bought a church. After the purchase, the membership of the church grew, allowing it to be resold at a much higher price. Rev. Pak Ch'öl-su (cited in *Saenuri Shinmun*, 1 June 1991: 10), at a conference with the theme 'The Problems of Korean Churches and their Future', described Korean churches as a group of selfish organizations which should now try to free themselves from their obsession with money, factionalism and power.

V. CONCLUDING REMARKS

Like any other social organization, a Christian church has diverse functions, including religious, educational, political and economic. Understanding the church as a religious organization only is to deny the complex nature of human life. Whilst Christian leaders in Korea tended to project the church as a religious organization, their pursuit of non-religious gains has been paramount. There is nothing inherently wrong with ministers pursuing economic benefit, although how it is pursued needs to be questioned. If a Christian church wants to contribute to the needy and church-goers in particular, it should grow as an organization which can fulfil their religious, political, economic and

educational needs. Further, the church cannot ignore its responsibility towards changing the society to a better place in which to live.

I argue that much of the phenomenon of Christianity in Korea seem attributable to the over-supply of ministers and its consequences, in addition to rapid social change. The nature of the clergy as an occupation in Korea needs to be examined. A non-theological higher education prior to or after ministerial training could be considered. Occupational experience in other than the ministerial sector could be recommended. This may lead the clergy to be better balanced between their other-worldly and this-worldly theology, so that social justice is not beyond the interest of Christian churches and Christians may take the roles of the 'Light and Salt' in their pilgrimage in the world.

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D. Kim observes that 2 things distinguish the reception of Xty by Korea: -

- ① They asked for the introduction of the faith before any missionary came to their country.
- ② Once having received it, they made of it an extraordinarily powerful force in their society in a remarkably short time.

- ~~Yun Kook Kim~~, "The Korean Church Yesterday & Today" in *Korean Quarterly*

Kim Yung Sun, "Retrospect & Future of Mission Work in Korea", *The Protestant*, July '55 pp. 13 14

"The church in this stage had always been one jump ahead of the missionaries" - Arch Campbell. "Xt & the Korean Heart" - p. 100.

Korea set out with the gospel, long before missionaries came.

Protestant Life - 1st. 15, 1955 p. 7

A 100,000 people who cannot read or write sent 15,000,000 letters to the missionaries, and 13,000 had signed their names to become Protestants.

Protestant Life - 1st. 15, 1955 p. 7

Quotation from Allen's book - "namby-pamby."

"Stepping Stones"
A Report from Margaret M. Moore
United Methodist Missionary
Seoul, Korea

One of the continuing tragedies in this land of tragedy is the separation of families after the Korean War. Therefore, a tremendous event last year was the KBS Television Studio program "Find Your Missing Family Members". When long lost relatives found each other, they would weep and hold onto each other in such a way that all who watched would dissolve into tears. My "ajumonee" Wonja would come to work every day with her face red from crying. "Pueen, you just have to watch this!" she said. Then she'd turn on the TV and we'd watch to-gether, remembering the Korean War and rejoicing with the reunited families.

As days went by, someone commented that none of the people seemed to mention the church on these programs. The answer was significant. "Oh the Christians found each other long ago, through other church members." This special network of friends keeps the Christian families to-gether in a way not found in secular society. In the same way, Christmas keeps us to-gether across the sea as we reach out and touch you at this time of Jesus' birth. It's so right!

Looking back at '83, the leaves of the calendar whipped off as if in a strong breeze. Three big events put Korea in the spot-light in the Fall. The downing of the 007, the Rangoon, Burma bombing, and President Reagan's visit. We were affected by all of them.

I was in the Taejon station on Sept. 1st, when I saw the Koreans clustered around TV sets hearing the news that the 007 plane was overdue. Later a taxi driver told me that the plane had landed on Sakhalin and all were safe. Finally we heard the tragic news. One of our SFS kindergarten children and her parents were on the plane. Also, the daughter of members of the Seoul International Baptist Church, Becky Scranton was on it. I attended a memorial service where her parents bravely told the events leading to the fatal trip. Their courage and Christian hope was a tremendous witness. The Korean people were stunned at the tragedy -- but showed their gratitude for our concern in many ways.

Then the Burma bombing came in October. I realized that Kim Tong Hui, among those who were killed, had been the Minister of Culture when KAKYO, my drama troupe, and I made our Far Eastern tour in 1976. He had helped us with some of our travel problems. He sent me a book of poetry, that I will always treasure. For days this new tragedy lay over Korea like a pall. Even the heavens wept with rain unusual at this time of year.

The President Reagan visit was an encouraging bright spot after the two tragedies. "Our school children went out gladly to greet him" I heard some of the mothers say. They often are sent reluctantly to line the streets for various visiting heads of state. The Koreans did a beautiful job of entertaining the visitors, and the hundreds who came with the President seemed to like Korea a lot -- especially the shopping at Itaewon! It was especially encouraging to our Servicemen when the President made the dangerous trip to see them at the DMZ.

I can't believe that I'm in the count-down for the last six months of service in Korea. "Don't ever say 'Retired'" I tell my friends. "I'm just changing my base of operations." I hope to teach in the States and continue work in Religious Drama at churches and seminaries. Before then I'll be traveling and speaking for the United Methodist Board.

Before I leave there are still so many things to do. Korea will observe the 100th Anniversary of Protestantism in 1985 but the celebrations begin this year. Statistics for the end of 1982 show 7,637,010 Protestant Christians in 23,346 churches across the country. We've been asked to do an historical drama for this in April of this year. I'll also teach another semester of Religious Drama at the Methodist Theological Seminary. Meanwhile we have to throw out and sort and pack the accumulations of a life-time. Questions run through my mind. "What will we do with all the costumes and drama equipment? Who will carry on the work introducing the new scripts, etc.? Where will KAKYO rehearse? Who will direct them?" For seventeen years this house with a full basement, has provided an office, rehearsal, prop and costume rooms. This is where the Shadow Play "The Prince of Peace" was born. We're up to the 180th performance of it now, in five countries. We have lost count of the number of other plays but reached the audience "million mark" long ago.

By the light of my Christmas tree I think over 1983, the busiest year of my life. I remember talking with my sister, Nanoo Kilbourne, about letters to our friends at home. She and her husband Ed have been missionaries and are still very busy traveling for their mission Board. They keep up an unbelievable schedule, so she understands. I said to her, "I write about half of what I do and let it go at that, and even that, makes me tired to remember it."

But this has been a special year, and God has blessed in special ways. So, please bear with me, as I skim over the past months.

In January and February we wrote an historical play at the request of our school. "70 Years at S.F.S. -- A Celebration." SFS is the American Seoul Foreign School where my brother and sisters and I attended. Later, all five of our sons went there too.

On Feb. 18th I sent the script to the typist and left on a "Leprosy Colony Tour" with seven members of the KAKYO Drama Troupe. As the train proceeded south to Hamyul, a three hour trip from Seoul, it began to snow harder and harder. In fact, the wind was blowing the flakes horizontally past the windows. At Hamyul we were met and taken by taxis for miles out into the country. Our equipment and actors were heavy loads. The snow was getting deeper and we had no chains, but the wind blew so hard that it blew the snow off the clumps of dirt on the road! This gave the wheels purchase on the slippery hills and we arrived safely at the first "Hansen's Disease Colony" of the tour.

From everywhere, people came swarming to greet us, and I was looking into faces that reminded me of my childhood in Seoul, when this type of patient would come to our door. Their eyes were red circles, and some had noses or fingers missing. They were so excited that we had come, and they showed us their little Catholic church where we were to perform. I took off my shoes, and gingerly put my foot on the bare church floor, thinking of the germs. The wind kept blowing the door open, and we had to keep sweeping the snow out and shutting it.

The children of the patients came first to sit and wait. They sat on the floor beside me chattering. One bright eyed, rosy cheeked boy said to me in Korean, "Do you know what? They're going to have a play here!" "Oh, is that so?" I answered, laughing inside.

We found that these children are not separated from their parents any more, and that because of careful education by the authorities they are accepted at school without any problem. We were learning that the disease is not as contagious as we thought. The grown-ups gathered soon, and with one eye on the snow drifting past the windows, the actors performed two plays: the religious drama "The Bishop's Candlesticks" from V. Hugo's "Les Miserables", and "Wee Jarryo", a Korean comedy.

The taxis were waiting for us as we said good-bye to the grateful, lovable people, and we went off in the snow to catch the train for Soonchun. "Siberia!" some of the actors shouted, as the train steamed in, with clouds of bright snow blowing around us as we boarded that night.

About 1:00 A.M. we arrived at Soonchun. In the coffee shop while we waited to find hotel accommodations, the news on TV showed busses stranded and all road traffic blocked, north of us. It was good we had chosen the train.

The next morning we found the Wilson Leprosy Center and Rehabilitation Hospital, founded more than sixty years ago by Southern Presbyterian

missionary doctors. It was out by the bright blue sea, on the southern coast, surrounded by pine trees. We did two performances in large churches, at the colony and in town. Also one in the hospital waiting room. Here many were on stretchers or in wheel chairs.

We learned that specialists came at certain times and did an operation to prevent blindness. By taking muscle from the patient's thigh and attaching it to the eyelid and cheek, the patient can then, by moving his jaws, close his eyes at will. The eye muscle is gone in many of these patients, and if the eyes stay open all the time they go blind. When the specialists come, they have so many patients they put them on mats even in the hospital corridors. It's hard for the nurses as they step around them to treat them, but they manage and many patients have their eye sight saved.

It was at this hospital we learned that the leprosy disease is treated as a skin disease. Patients are sent home after treatment and many of their families don't even know they have it. The secret is early treatment with the good drugs they have these days. The pathetic cases we saw were older patients who didn't have early treatment.

I remembered while I was there, that my father Dr. Stanley Martin who was a close friend of Dr. R.M. Wilson for whom the hospital is named, used to come from Seoul to check the leprosy patients for tuberculosis. Some of them had both diseases!

Now I must really start skimming! We performed at Kojedo island for a Canadian Presbyterian branch church. My brother Gerald was a doctor for the POW camp on the island during the war and we visited the Memorial stone carved in memory of him by some of the North Korean prisoners, his patients. Then we came back to the mainland by hydrofoil to Pusan. We performed for the "Sisters Home" a Rehabilitation home for young girls many of whom had been prostitutes or had been in Reform schools because of theft. The large group sat on the floor watching in rapt attention. These plays really spoke to them. This is a Methodist social institution where my dear friend Shirley Jeffery worked for years. She was there at that time.

On March 19th, I directed teachers and students in the performance of the SFS play. Our school's history was greatly affected by all the turmoil of Korean history. There were tears as many who were watching had been closely related to the incidents. Especially Horace, John and Dick Underwood as they watched the scene of their father teaching, and being called to the hospital. There, their mother had already died from Communist bullets. Ethel Underwood was the first SFS teacher in 1912.

The same month we started the retranslation of Shakespeare's

"Twelfth Night." Although Korean scholars have made translations, most of them don't know Elizabethan English, so there are many "fuzzy passages." I worked with Chung Jong Wha one of our KAKYO members. We took the scripts with us as we commuted to Taejon to the Baptist Seminary. There we started Shadow Play rehearsals for scenes to be added to the Easter Cantata "Paid in Full" by Ron and Patricia Owen, of the Baptist TV and Radio Commission in the States. The director of the choir was Joanne Shelton and the pianist Loween Bushman also of the same Commission. The music was beautiful and we were thrilled when Ron and Patricia came to actually take part in it themselves! During rehearsal when we added the drama of Christ at the last supper and the crucifixion, some of the chorus put their heads down into their books and wept. God truly blessed this beautiful music. The choir was one of the best I've ever heard. Performances were at: 1. The Baptist Seminary, Taejon; 2. At a large Baptist church in Taejon; 3. At a Pusan Baptist Church and at the Sejong Cultural Center in Seoul. It seats 4,000 people, all tickets sold.

The day before the Seoul performance, we did "The Bishop's Candlesticks" at the smaller theater of the same complex, for a "Festival for the Handicapped." Many were in wheel chairs. One section of the audience was restless until a young man jumped up on stage and started interpreting by sign language. They settled down and watched. They were deaf. Now they could follow the story. It was the first time one of the KAKYO plays was interpreted in this way.

In early April we started rehearsals for "Twelfth Night" my third Shakespearean production with KAKYO. We were translating the end of the play while rehearsing the beginning! Performances were May 26 through June at the Citizen's Theater and Soong Ui Music Theater. There was a theater queue all the way to the Anglican Cathedral one Saturday afternoon. I just heard that one of the actresses will receive an acting award from the Tong A Ilbo newspaper for her part Viola.

In July I directed "The Fantasticks" for the missionary community at Taecheon. I hadn't planned to, but the director was in it and couldn't do both. At the Beach we wrote "How to do Shadow Play" and wrote out the scenes prepared earlier for "Paid in Full" for publication by the Lorenz Publishing Co. This should be available in the States for this Easter.

On August 28th when it was still very hot weather, we started rehearsals of Verdi's "La Traviata" at Mokwon University Music Dept. in Taejon. It is one of our Methodist schools. We commuted a few days a week for two months. About 80 students were involved, 40 in the orchestra and 35 on stage. They already knew the music, my part was the dramatic movement. Those young people sound like Italian opera stars. The music was

gorgeous! Performances were October 19-22 done to packed houses. After the last performance and last curtain some of the men of the chorus descended on me and tossed me in the air -- bouquet, evening dress and all! It's called "Haengaray" in Korean and is what they do to their sports heroes. I still laugh when I think of it. Being a mother of sons, I knew exactly what they were up to! Never a dull moment. We made very special friends among the students -- an unforgettable experience.

In the Fall semester at Ewha University we taught "Drama for Teachers" at the Teachers Normal School. There were two productions, a Creative Dramatics piece -- the story of the Korean classic "Shimchung Chun" and a video-taped production of Aria da Capo by Edna S. V. Millay.

I noticed that the Christian girls among them are freer expressing themselves and are advanced in leadership qualities.

In October, KAKYO did the "Bishop's Candlesticks" for the whole student body of Yonsei University (10,000) in four chapel services. They've done drama for them many times. The Chaplains always say, "Come back when you have the next one ready!" This, by the way is a powerful play, for those looking for scripts. They also traveled to Hankuk Univ. and the Chunju Presbyterian Hospital in November and December.

In September, five of our KAKYO actors were chosen by Frederick Tucker of the Royal Shakespeare Co. of England to perform in his "Merchant of Venice" which he directed in Seoul. A couple of years ago, Patrick Stewart from the same company was here and we had the great honor of helping in a workshop with him. Also we helped him shop and entertained him for dinner with Korean professors.

After the Opera it was time to direct a teaching film at Severance Hospital for Marian Kingsley, a fellow missionary. It is on the "Spiritual Care of the Patient" which she wrote. It was taped in November. The actresses were a nurse from the intensive care unit, and one of the operating room nurses. The true Christian spirit of the nurses shines through, and they did an excellent job. Let's pray that it may bless many people.

The year wound down with Christmas Drama Workshops, one for a "twenty church" group at Kangnam (interdenominational) and one for our own Methodist Women's Society. These women were so enthusiastic. Two Christmas performances resulted from the sessions. Playing violin with a quartet accompanying a "Messiah Sing-Along" and directing our own missionary kids in "Shadow Play Scenes of the Nativity" closed out 1983.

If you could see the enthusiastic, responsive, talented, hundreds of people we see in these events -- if you could see the Korean churches everywhere you look, you would know God is really at work in this land. I praise Him and thank Him for help every step of the way on these "Stepping Stones" for His kingdom.



Rosemary
For Remembrance

9,000,000

문선명 + 전도관 700,000

8,300,000 X'ms.

1,300,000 R.C's

7,000,000 Prot's

4,500,000 Presby's.

1,300,000 동합

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300,000 그리스도파

Buying a home tough in S. Korea

By Michael Kinsman

Tribune Financial Writer

If you think buying a house in San Diego is tough, consider, for a moment, the plight of South Koreans.

The cost of housing runs from \$25,000 in rural areas to \$100,000 in Seoul, where one-fourth of South Korea's population lives.

Per capita income is only \$1,800 per year; but most households usually earn in the range of \$9,000 annually.

And, even if one can afford monthly payments on a home, a down payment equivalent to 70 percent of the purchase price is required.

In spite of such obstacles, most Koreans are able to buy homes by the time they are 35, according to Yong-Seob Song, an economist with The Korea Housing Bank.

"In Korea, homeownership is very important because homes are so expensive compared to other things," Song said yesterday. His countrymen are willing to scrimp and save for years because land shortages are driving the cost of housing even higher, he said.

Song and Yong-Ha Shin are on a four-week tour of the United States studying housing finance. They have been meeting with officers of Home Federal Savings

here for the past three days and next will head to Washington to meet with government housing agencies.

All housing in Korea is now financed by The Korea Housing Bank, a \$2.3 billion institution. Like American financial institutions, the bank generates most of its lending funds through acquisition of savings deposits. The bank also raises money through the sale of 5-year and 20-year housing bonds. Typically, those bonds carry a 5 percent return on the short-term bonds and 3 percent for the longer bonds.

Savers are paid 8 percent interest on one-year, fixed-rate accounts, Song said.

All mortgages are issued at the government-established rate of 10 percent, a rate that holds during the 20-year life of the loan.

The Korean Housing Bank operates on a base that had its roots in the formation of mutual savings banks and savings and loan associations in the United States. As first done in America, home buyers must first support the bank with monthly deposit installments. Installment terms can be as short as one year or as long as 20 years, but once a subscriber has completed his installment contract, he is eligible for a home loan.

S. D. Tribune 10-14-83

New unified hymnbook sold out 2 months after publication

About 1.3 million copies of the unified hymnbook for the Protestant Church of Korea have been sold within 60 days of its publication.

The publication of the newly edited sacred psalms, consisting of 558 chapters with some Koreanized songs, is construed as meaningful because it combined three versions that were formerly used.

The hymnbook was published on Dec. 13 last year after eight years of concerted efforts by the 19-denomination Korea Hymnal Society for supra-sect use for churchgoers. To promote the exchange of the old hymnbooks with the new one, priced at 1,800 won, the society has decided that a new copy can be received in exchange with an old one and 1,500 won.

About 20 minor denominations excluded from the society have criticized the

society for setting the price too high. The participating 19 sects do not always keep pace with one another over the proceeds issue.

The society, established in 1981, has decided that proceeds from publication sales will be spent for interdenominational projects such as the distribution of free copies to army camps and prisons.

The three hymnbooks formerly in use were the "Haptong" Hymnal (Joint Version), the "Sae" Hymnal (New Version) and the "Kaepyon" Hymnal (Revised Hymnal).

The oldest version of the three, the Joint Version was edited in 1949, while the New Version was published in 1962 with the split of the Protestant Church into a number of denominations.

The Korea Herald, Feb. 10, 1984

9.2 million people living in Seoul

Jan. 26, 1984

3.22% population growth last year

Korea Herald
Jan. 26, 1984

The resident population in Seoul totaled 9,204,344 as of October last year, up 3.22 percent from 8,916,481 registered in the previous year.

The population growth rate in the capital city last year was far higher than that recorded in 1982 when population increased by 2.77 percent over 1981.

City Hall officials predicted that if the population in Seoul continues to increase at such a high rate, Seoul will have a population of 9.5 million by the end of this year, 9,780,000 next year and over 10 million in 1986 when the nation hosts the Asian Games in Seoul.

The high population growth rate is not attributable to a higher birth rate but to the continuous migration of people to the capital city from provincial areas.

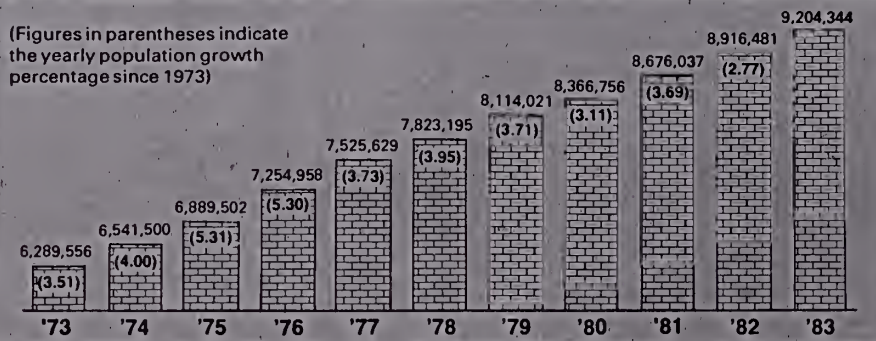
According to the statistics compiled by the Seoul City government yesterday, 4,607,351 people or 50.06 percent of the total population are men and the remaining 4,596,993 or 49.94 percent are women, reversing the past population composition rate of men to women.

The statistics showed that 5,174,256 people or 56.2 percent live north of the Han River and the remaining of 4,030,088 or 43.8 percent on the south of the Han River.

The ratio of those living south to those

Increase Trend of Seoul Population

(Figures in parentheses indicate the yearly population growth percentage since 1973)



north of the Han River was 59.6 percent to 40.4 percent in 1980, 58.5 percent to 41.5 percent in 1981 and 57.4 percent to 42.5 percent in 1982.

The density of population per one sq. km. is 14,678, increasing by 452 from the 14,219 registered in 1982.

The number of households also increased to 2,116,264 vis-a-vis 2,006,678 in 1982.

However, the number of family members in each household decreased to 4.34 compared to 4.44 in the previous year.

Tongdaemun-gu has the largest popula-

tion of 914,121 followed by Tobong-gu with 812,956, Songdong-gu with 737,510, Kangdong-gu with 727,503, Kangnam-gu with 651,729, Kangso-gu with 634,825, Kuro-gu with 629,663, Songbuk-ku with 589,356 and Kwanak-ku with 539,845.

Chung-gu has a population of 224,533, lowest among the 17 wards in Seoul.

The statistics also showed that 9,137 foreigners, 4,239 of them female, are living in Seoul.

Of the total number of foreigners, 1,863 are residing south of the Han River and the remaining 7,274 north of the river.



GEN. MARCH HONORED — Minister of National Defense Yoon Sung-min (right) confers the Order of National Merit,

Kwangmyung chairman, 10 others admit to illegal loan deal

TAEGU (Yonhap) — chairman of the Kwangmyung, 10 other people

NCC seeks harmony in missionary activities

The National Council of Churches in Korea (NCC), which has committed itself to the ecumenical movement and social salvation, will mark the 60th anniversary of its founding in September.

The six-denomination council, which has often become the target of public criticism because of its involvement in the urban industrial mission, is seeking harmony in its missionary work.

In fact, the council has been occasionally under attack from the Christian community because it focused more on society problems including the human rights issue rather than on purely missionary activities.

Aware of such opinions facing the NCC, the council has carefully reexamined its projects. An official at the council said that it has decided to accept the criticism in a "modest" manner.

According to the official, Kim Wonshik, executive secretary, the council has already mapped out this year's projects, featuring the revision of its regulations to pave the way for more active roles by women and youth in the church.

He said that the revision bill will be discussed and finalized in the council's general meeting scheduled for the end of February. The biennial meeting will also reelect executive members including

chairman and secretary general, he said.

The projected program calls for emphasizing missionary activities as its major theme. The other themes will be problems related to the church and the society, and social relief and education, he explained.

The missionary activities include the Christian unity movement, dialogues with other religions, reforms in ritual services, study on the right direction of the Korean church and theological lectures on the ecumenical drive.

Themes connected with the church and the society concern such topics as population, pollution, environment, international affairs, peace and ideology, problems incidental to development and screening of Christian students to receive scholarships.

Programs of social relief and education, he said, will focus on the handicapped, the education of females and youth, legal aid activities, support of promising Christians and human rights problems.

The council, particularly, has carried out various projects in cooperation with the World Council of Churches (WCC), the Christian Conference of Asia (CCA) and other NCCs in Japan, West Germany and the United States.

NCC was inaugurated on Sept. 24, 1924 at the Saemunan Presbyterian Church in

Seoul with about 53 Christian leaders from Methodist and Presbyterian Churches under the name of the Korean National Christian Council.

The council was forced to disband in 1936 by the Japanese colonial government. It was reorganized in 1947 by four major Christian denominations — Presbyterian (Tonghap), Methodist, Salvation Army and Presbyterian (Kijang).

In 1959, the Anglican Church joined the council and the Korean Evangelical Church in 1966. The council changed its former name into the current title in 1970. The six denominations are responsible for the council's annual budget.

Chon Taek-pu, secretary general emeritus of the Korean YMCA, says that the NCC should be more open-minded to the participation of other denominations and lay member organizations.

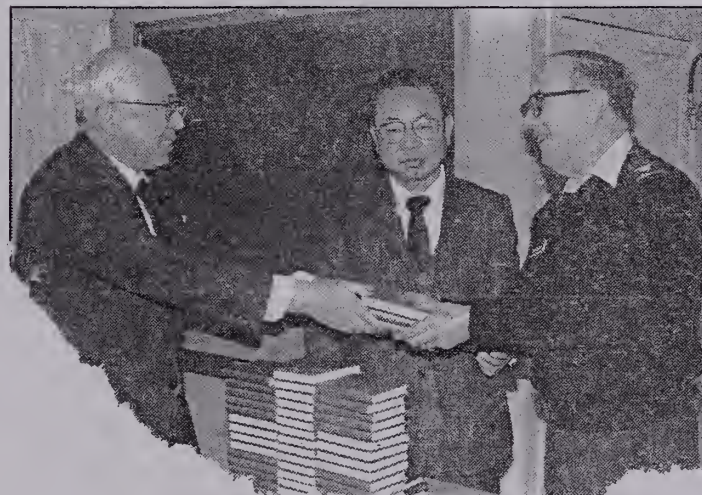
"For the cause of Christian unity, the council should be able to embrace other sects," he said. The major Christian denominations now total about 20, including Baptist, Holiness, Nazarene and Lutheran.

"At the same time, each denomination which is not affiliated with the council, should also cooperate in the council's projects transcendent of its own teachings for Christian harmony on the occasion of the 100th anniversary of Korean Protestantism.

"The NCC is not an organization for control but that of coordination. Even if there exist some differences in their methods of missionary activities, there exists no room for distinction in essence for the ecumenical movement," he said.

"At this juncture," he said, what is acutely required of all Christians are attitudes that enable them to solve conflicts through dialogue to help play the role of "salt in the society," he stressed.

China transcribes ancient music



GIDEONS DONATE BIBLES — Minister Lim Eui-sun (left), volunteer chief of the Belief Section of the Seoul Camp International Gideons Association, donates 6,580 Bibles to Col. Thomas Downes, command chaplain for the U.S. Army Garrison, Yong-san, and Area III, in a ceremony at the South P Ch...

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Presbyterian Church of Korea
Statistical Report
from pages 65-75 PCh Annual Report, 1983

	<u>1981</u>	<u>1982</u>
PRESEBYTERIES	35	37
CHURCHES Total	3,727	3,871
Fully Organized	2,205	2,358
Other	1,522	1,513
PROFESSIONAL LEADERS		
Ordained Pastors	2,250	2,350
Evangelists total	2,744	2,813
" Men	2,015	2,026
" Women	729	787
OFFICERS		
Elders	5,653	6,105
Ordained Deacons	3,930	4,442
Women Leaders	7,583	8,099
Acting Deacons - Men	38,648	42,067
" " - Women	83,107	92,308
CONSTITUANTS TOTAL	1,263,215	1,307,351
Baptised Adults	403,923	438,733
Baptised Children	52,831	55,939
Catechumens	122,192	131,068
Inquirers - children	321,596	289,715
" - students	161,244	170,197
" - adults	201,429	219,699
Adult Baptisms	54,544	57,908
Infant Baptisms	10,637	10,886
Sunday School Enrollment Total	750,987	766,020
Children	*374,928	350,556
Youth	*187,635	203,454
Adults	192,424	202,001
Other Organizations		
Young Adult Organization	66,660	69,951
Womens Organization	141,273	162,176
Mens Organization	51,452	48,887
Choirs	111,618	130,849
Kindergartens - No.		346
- children enrolled		17,479

* These are charged from last year's list because I made a mistake in categories in 1981 figures.

Advertisement

KOREA'S FIFTH REPUBLIC

THE FIRST THREE YEARS

In the autumn of 1983, two brutal, violent and shocking events propelled Korea into the forefront of the world's awareness. They also presented a severe test for the leadership and people of Korea's Fifth Republic, then two and a half years old.

On September 1st, a Korean Airlines 747, flying in the pre-dawn darkness from Anchorage to Seoul, strayed off course over Soviet territory. Soviet air defense fighters shot KAL Flight 007 down. All 269 passengers aboard, one of them an American Congressman, lost their lives.

On October 9th, North Korean terrorists, at the direction of their leadership in Pyongyang, detonated a bomb in Rangoon which killed 17 Koreans. Among

them, four members of the Korean cabinet and two gifted presidential advisors. The bomb was clearly intended for President Chun Doo Hwan, who was on a state visit to Burma at the time.

Even as Koreans were mourning their dead, the two grisly incidents were bringing home to the world the harsh realities of Korea's geopolitical situation and the threat which North Korea continues to pose for the free South.

And the incidents brought home to Americans, once again, the fact of their enormous strategic stake in Northeast Asia, the pivotal importance of Korea to the preservation of Asian and world security, and the significance of the American-Korean partnership.

"If the world breathes a little easier now — and if a troubled globe is less troubled in 1984 — it may well be that Korea has had a great deal to do with it. With continued political stability at home, steady progress toward the evolution of democracy and consistent, solid economic attainment, the third year of the Fifth Republic may, indeed, have seen history made."

KAL 007 had gone off course over Northeast Asia and a portion of Russian real estate bristling with super-secret Soviet military, space and security installations. However, Russian sensibilities on this score could not, as Secretary of State Shultz angrily observed, excuse the shooting down of a peaceful, unarmed civilian aircraft.

And, as former U.S. Assistant Secretary of State for the Far East, Richard Holbrooke noted on CBS Morning News, "Northeast Asia is a very volatile place."

Volatile indeed, for it is here that the strategic interests of four major powers converge: the United States, China, the Soviet Union and Japan. This fact alone keeps tensions high in the area. When Korea added to this already highly-charged mix, tensions multiply.

For Korea still remains divided thirty years after the armistice which ended the Korean War. The Rangoon bombing reminded everyone once more that the Republic of Korea, determined to remain in the ranks of the world's free nations, must pursue that aim under the gun — under the constant threat of renewed aggression from the communist North.

The Republic of Korea verges on the unique in at least one important aspect: it is one of the few developing countries in the world which must strive mightily to maintain the high levels of economic growth which will lift it to advanced industrial nation status while at the same time devoting a significant amount of its slim resources, national energies and savings to the requirements of its own national defense.

If this brings to mind the picture of the American frontiersman clearing his land with one hand on his axe and the other on his musket, the image is apt. That is the Korean reality.

How Korea would react to KAL 007 and the

Rangoon bombing thus became a matter of considerable importance to Americans. And as the Fifth Republic faced these crises, one thing became obvious: the country's leaders have a remarkably clear-eyed view of Korea and Korea's place in a larger world.

When President Chun Doo Hwan came back to Korea from his near-brush with death in Burma, he found a people not only grieving but thoroughly outraged. While his own personal anger was readily apparent when he described the North Korean bombing as "tantamount to an act of war", he quickly summoned his people to an act of great national restraint.

Soon it was apparent that not only he but the bulk of Korea's citizens were agreed that the peace of the world might very well turn on the Republic of Korea's refusal to be goaded into acts of reprisal against the North. For a few anxious days, there were those who frankly wondered whether the Korean restraint would hold. It did.

What came later tended to reinforce earlier conclusions that the Fifth Republic's world view was mature, consistent and realistic.

Since the early 1970's, Korea has pursued an open door policy in the conduct of its foreign affairs. Despite a bone-deep anti-communism, born of the horrors of the Korean War, both Korea's leaders and people remain prepared to deal with any other nation of the globe, regardless of ideology, as long as they are treated reciprocally.

It was painfully ironic then, that only a few months before the KAL incident — and the Rangoon bombing in which he was to die — Korea's Foreign Minister, Lee Bum-suk, had described the improvement of Korea's relations with the Soviet Union and China as the country's chief foreign policy objective for the 1980's.

Then came the dreadful losses of Flight 007. Despite national grief and outrage, Korea's



President Reagan and President Chun during last November's state visit to Korea. Their talks represented an ever-widening agenda between the United States and Korea.

broader world view reasserted itself. Only a few weeks ago, the Republic's new and able Foreign Minister, Lee Won-kyung, reaffirmed his government's determination to pursue the goal of improved relationships with Russia and China.

This broadness of view and clarity of perception has also found a reflection in the Chun administration's approach to domestic policy over the past three years.

When President Chun was sworn into office on March 3rd, 1981, the domestic challenges facing him and the Korean people were truly staggering. The country had been almost literally torn apart by violent civil unrest and regional dissatisfactions. The Korean economy, one of the "miracles" of Asia, had registered a minus 6.2% rate of growth a year earlier. Inflation was in the double digit range adding economic hardship to already serious domestic political problems. Communist North Korea remained an ever-present military threat to the nation's security. The North was also continuing its efforts toward subversion, sabotage and aimed infiltration.

It became quickly apparent that the new President's domestic policy would advance in three major directions. His call for a spirit of national reconciliation was designed to bind up the nation's wounds and fashion a cohesive national whole. His policy of liberalization

would work to soften some of the former harshness of Korean life. And a program of reform was intended to take dead aim at the root causes of earlier social and political discontent: the abuse of money in politics, corruption, both public and private, and a government which on all too many occasions had failed to respond to the needs and desires of the people.

It is now clear that through constitutional revisions, new laws and improved regulation, the President laid the institutional groundwork early for liberalization and reform. But, what has been most noteworthy over the past three years is the President's single-minded — almost relentless — pursuit of the reconciliation goal.

The reason for the intensity of this drive to reconcile the Korean people is apparent. Such a transformation, such a change in the attitudinal and emotional orientation of an entire people is a difficult thing to bring about. What is required is action: consistent, continuous action which demonstrates unmistakably the government's devotion to the goal of political stability and civil harmony. Action of this kind has been the hallmark of the Fifth Republic's first three years.

In amnesty after amnesty, President Chun has virtually emptied Korean prisons of those

Please continue on next page

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Continued from preceding page

serving sentences for complicity in past disturbances and unrest. Some of those freed were charged with open sedition.

This undeviating pursuit of national reconciliation is also vividly apparent in the Fifth Republic's policy toward student dissidents. Where jailed, they have been included in the amnesties. Additionally, it was determined earlier this year that those students wishing to resume their studies would be reinstated and that the decision for reinstatement would be made by the colleges and universities of Korea, not the government. At about the same time, the Chun administration removed police from the university campuses and announced that they would not return unless invited to by university authorities, or if campus disturbances threatened to become wider social strife.

At the same time, the government returned full autonomy over campus affairs to college presidents and deans. Earlier, it had taken steps to reinstate professors who had been dismissed for a variety of reasons.

Almost equally as striking was the Chun administration's decision to lift the ban on political activity imposed on 567 Koreans in 1980 for 8 years. A year ago, President Chun removed 250 people from this proscription and recently added another 202.

In all of these actions, the President has made it clear that those affected must exhibit an attitude of repentance and a determination to lead lawful lives in the future. He has also, however, made clear his intention to return these people to useful, productive lives in Korea's mainstream.

This determination to extend and broaden the spirit of national reconciliation has also found an echo in the President's

attitude toward the Korean legislative branch, the National Assembly. Throughout the first three years of his administration, the chief emphasis has been on transforming the National Assembly from a place of confrontation and stand-off to a place of restraint and dialogue. There is now an impressive amount of agreement among National Assemblymen of all parties that this aim has, in fact, been achieved.

"It may not, therefore, be too much to say that the Chun administration's emphasis on reconciliation, liberalization and reform, when taken with the more benign influences of modernization and industrialization, are fashioning a new, and vastly more democratic, society in Korea than the country has ever known."

But, what may well emerge as one of the most noteworthy political developments of the Fifth Republic's first three years is the spirit of independence shown by the National Assembly. It has, on a number of occasions, voted down bills sent to it by the government. It has fashioned others, through amendment, into laws more to its liking. And it has originated legislation on its own.

This has not gone unnoticed. The State Department's Human Rights report for 1983 finds the Korean National Assembly "important as a forum for the expression of divergent views of the government's programs." This recalls the President's oft-stated conviction that "the National Assembly should be operated in a way that can best sample the people's opinions and ensure effective dialogue in the solution of political problems."

There is always a question whether changes such as these fit well with a Confucian society in which leadership customarily comes from the top. Only time will tell. But certainly one of the major political phenomena of Korea's Fifth Republic has been the institutionalization of the legislative branch within the law-giving process.

And whether it is "Korean" or not, the very sight of this sort of thing taking place inevitably brings to mind President Chun's repeated observation that Korea must build a democracy "suited to Korean soil." If, indeed, a democracy adapted to the demands of Korean culture and history is emerging, the first three years of the Fifth Republic will have been of great significance historically.

There are also more subtle indicators of change in this, the third year of Korea's Fifth Republic. They are, by and large, social indicators which are hard to define and whose effects and meaning are difficult to interpret. But they all seem to point to the emergence of a Korean society which is showing signs of modernization and its many effects.

On January 8th of this year, for example, Seoul newspapers carried the results of a survey of Korean consumer satisfaction. The quality of Korean domestic products, especially household appliances, had improved remarkably in the view of those surveyed, and consumer complaints on this score have, in fact, been decreasing year after year. But many consumers still expressed dissatisfaction with product quality and after-sales service.

In the same newspapers that were carrying this story, there appeared another account which described the establishment of a three-year, after-sale service warranty by Gold-Star, the country's top electronic appliance manufacturer. In making the announcement, Gold-Star proclaimed "the consumer is king" and revealed the formation of the nation's first private consumer protection group designed to compensate buyers of defective merchandise.

As the newspaper report noted, the majority of Korea's businesses have opposed the formation of consumer protection groups in the past either by consumers or businesses themselves. It seemed clear, however, that Gold Star had shown the way and that others would surely follow.

What this demonstrates is difficult to say, but it does suggest that even the largest of Korea's business firms are now paying heed to the ordinary Korean citizen. And the ordinary citizen is speaking up on matters that affect his quality of life.

The quality of life in Korea has also become, of and by itself, a matter of everyday concern. A recent survey shows that Koreans are moving away from the nation's cities and into the suburbs in growing numbers.

This trend appears to be natural and expectable. With improved transportation, with the chances for employment and education facilities as good in the suburbs as in the city, people are opting for fresh air and the good life.

Another report showed that Koreans have become highly mobile. In 1982, 22% of the population moved from one residence to another. Again, the reasons seem mixed. But whatever the reasons, the characteristic high mobility of a population living in a modernized society seems to have hit

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Korea with a vengeance.

And underlying all of these other figures is the fact that when Koreans are asked to designate the social class to which they belong, 70 to 80 percent say the middle class.

These are, admittedly, self-perceptions, but self-perceptions can be powerful determinants of individual, even group behavior. Historically, it is the middle class which develops a high sense of stake in the future of any country. And from this sense of stake can come a desire for steady, uninterrupted progress with less of the sometimes painful social unrest which can prove to be a serious impediment to advance.

The net conclusion, however, must be that Korean society is changing; has, in fact, changed markedly from the semi-rural society of only thirty years ago. The change is toward a society more typical of an advanced industrialized, modernized nation. Aided by its initial choice of a free enterprise economic system, Korea is also discovering that the market place, if left alone, is a remarkably democratic locale where choices are made and preferences expressed.

It may not, therefore, be too much to say that the Chun administration's emphasis on reconciliation, liberalization and reform, when taken with the more benign influences of modernization and industrialization, are fashioning a new, and vastly more democratic, society in Korea than the country has ever known.

"The determination to consolidate existing overseas ties has seen a firm determination on the part of the Fifth Republic to better its relations with Japan. President Reagan's visit to Korea in November of last year, found the Korean agenda with its oldest ally vastly expanded from a time only a few years ago when virtually all the two nations talked about was the American commitment to Korean security."

Whatever name is put on it, the direction in which Korean society moves in the future will depend in large measure on the nation's economic performance. For this, the prospects are

good. Korea's widely-respected economic planners have turned in an impressive performance over the past three years. From the minus 6.2% growth rate registered in 1980, Korea tacked up a plus 9.2% rate last year. Much of this was, of course, aided by the recovery from world recession of Korea's major trading partners. But credit must also be given to the planners for their rollback of inflation from a staggering 32.2% (measured by consumer prices) in 1980 to 2% in 1983. This enabled Korean workers to forego inflationary wage increases and, coupled to a favorable foreign exchange rate, helped Korean exports to maintain their pricing edge in world markets.

Also noteworthy was the continued ability of Korea's planners to respond quickly and flexibly to a changing economic environment about them. With the fall-off in demand for exports during the recession, a conscious shift to social overhead spending created a "second engine of growth" for the Korean economy and cushioned the decline of exports.

When alterations in some of the data underlying Korea's current Fifth Five-Year Economic and Social Development Plan dictated changes in the plan, the changes were made. Again, flexibility and pragmatism are still the by-words in Korean economic planning.

With all of this, the planners are still pursuing their long-term goal of allowing the marketplace, rather than the government, to determine the allocation of resources. This, and the privatization of the banking industry, are aims which remain unchanged. The government is relinquishing its control over the economy and the results are showing.

Also important, over the long-term, is the Korean determination to liberalize its import list. In the past twelve months, the list has been liberalized three times, most recently on the eve of the arrival of an 86-man purchasing mission to the United States. Devoted to the principles of free trade, Korea is determined to keep its markets open to American goods and the purchase of \$2.4 billion of U.S. commodities by the mission is positive proof of that intent.

From the beginning of the Fifth Republic, Korean foreign policy has been multi-tracked. Its aims have been to consolidate and preserve its existing relationships, especially those

with the United States, and to engage in a policy of outreach to the nations of Asia and the Third World. President Chun's aborted journey to Burma was in pursuance of this aim. Having already visited the ASEAN countries and Africa, he was to have moved onward from Burma to South Asia, Australia and New Zealand. The Rangoon bombing put the South Asian trip on hold, but it will take place in some form in the future. The President remains intent on expanding what he has come to call "South-South Cooperation," a concept under which newly industrialized countries such as Korea provide assistance to other countries still in earlier stages of economic development, especially those in Africa.

The Joint Statement issued at the end of the Reagan visit showed that the American commitment, renewed and strengthened during the talks, remained the centerpiece of the relationship, but a long list of other topics was also covered: trade, economic cooperation, science, technology and educational and cultural exchange.

The determination to consolidate existing overseas ties has seen a firm determination on the part of the Fifth Republic to better its relations with Japan. President Reagan's visit to Korea in November of last year, found the Korean agenda with its oldest ally vastly expanded from a time only a few years ago when virtually all the two nations talked about was the American commitment to Korean security.

And, as Korea's Ambassador to the United States, Lew Byong Hion has noted in recent speeches and interviews, "Korea and the United States have now moved into a new era of burden-sharing arrangements and out of a past era in which Korea was almost an American dependent." The basic security mechanism in the Far East is now no longer almost a solely American institution; it has become a joint American-Korean Command with the Koreans doing their share not only in providing manpower, but also in offsetting some of the costs of the American presence on the Korean peninsula. To say nothing of the fact that 6% of Korea's GNP is represented by military-related items and 35% of Korean budgets annually go to military expenditures. The first line of freedom in Northeast Asia is literally in Korean and American Hands.

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"The Korean government has made it clear time and again that it finds the level of tension on the peninsula unacceptable. This attitude not only expresses the government's concern over what another attack from the North would mean in terms of losses for Korea and Koreans on both sides of the dividing line. It is also clear recognition that a renewal of hostilities on the peninsula could quickly escalate into a super-power confrontation and imperil the peace of the Far East and the World."

But tension still remains high in the area and it is primarily the result of the persisting division of Korea into a communist North and a free, democratic, growing and dynamic South. Continued North Korean determination to communize the entire peninsula by force, as the Rangoon bombing demonstrates, is also a major source of tension.

Korea has put forth a series of practical and common sense proposals to reunify the peninsula only to see them rebuffed by the North. A recent North Korean proposal for a tripartite meeting among the United States, the North and the Republic of Korea was quickly seen for what it really was: far from a valid proposal for reunification, and only another in a long string of efforts to remove U.S. troops from the peninsula as a prelude to a communist takeover by the North.

The Korean government has made it clear time and again that it finds the level of tension on the peninsula unacceptable. This attitude not only expresses the government's concern over what another attack from the North would



Minutes before the Rangoon bombing. The "best and the brightest" of Korea were lost in the incident including four cabinet ministers and two presidential advisors. In all, North Korean terrorists killed 17 Koreans.

mean in terms of losses for Korea and Koreans on both sides of the dividing line. It is also clear recognition that a renewal of hostilities on the peninsula could quickly escalate into a super-power confrontation and imperil the peace of the Far East and the World.

This is why President Chun has persisted in his efforts to bring the North to a dialogue. It is also why he has promised President Reagan

that he intends to persevere in his efforts at peaceful unification. The stakes are too high. A continued effort toward peaceful unification must be made in the interests of world peace.

And this is, again, another instance in which the Korean view of itself and its place in the world is realistic. It is the same mature and restrained approach which was exhibited after Rangoon and the KAL incident.

If the world breathes a little easier now — and if a troubled globe is less troubled in 1984 — it may well be that Korea has had a great deal to do with it. With continued political stability at home, steady progress toward the evolution of democracy and consistent, solid economic attainment, the third year of the Fifth Republic may, indeed, have seen history made.

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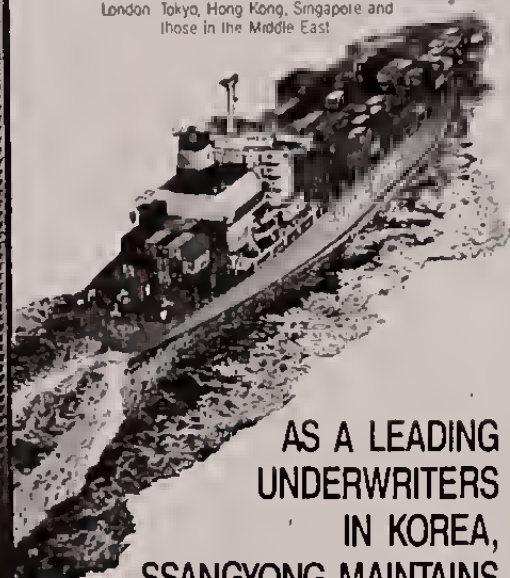
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SEOUL, South Korea, March 11 — The South Korean Government has loosened controls on political dissidents in recent weeks, but it has suggested that restrictions could be reimposed if its opponents grow too strong.

One policy likely to be put to an early test is a decision to remove police officers from campuses during student demonstrations unless college authorities ask them back to assert control.

The campuses have been a stronghold of opposition to the four-year-old rule of President Chun Doo Hwan. Traditionally, spring is a big college protest season in South Korea, and classes have just resumed after a long winter break. The number and size of demonstrations rose dramatically in 1983, and both supporters and opponents of Mr. Chun predict even larger protests this year.

While the Government has announced its new hands-off policy, no one is saying whether it will last long.

"Colleges should expect Government interference if they lack the ability or do not show sincerity in coping with disturbances on their campuses," Education Minister Kwon E Hyock warned.

In addition, President Chun has removed 202 dissidents from a roster of people banned from political activity but that still leaves 99 opponents on what was once an 835-name blacklist. The 99 include some of the stronger threats to Mr. Chun, including two former presidential candidates, Kim Dae Jung, who is living in exile in the United States, and Kim Young Sam,

Over the last three months, the Government has released about 350 students who had been jailed for taking part in campus demonstrations. More than 1,300 other students who had been expelled from colleges were readmitted, but with an admonition that they stay clear of politics. It is not certain what their response will be.

The well-regulated newspapers also seem to have a slightly freer hand lately, reporting comparatively strong anti-Government statements in National Assembly debates. But the press must still follow fairly stiff guidelines on what it may print, and nothing has changed the almost daily presence of a photograph of President Chun at the top of every front page.

Even the removal of the police from campuses does not mean that surveillance of dissidents has stopped. Most anti-Chun figures accept as a matter of course that they are watched. Some even develop mild relationships with their "advisers," as the police agents are called. One man was handed an official-looking envelope by his "adviser" and assumed it was a summons for questioning. When he opened the envelope, he found an invitation to the wedding of the agent's daughter.

Some South Koreans say that the recent Government moves reflect Mr. Chun's growing self-confidence in office nearly four years after he seized power in a military coup. He appears to maintain a firm hold on both the military and the bureaucracy, and after several recession-induced setbacks, the economy is now performing well, having expanded last year by 9.2 percent, with a 7.5 percent growth forecast for 1984.

Others here, possibly a good-sized majority, believe the latest "liberalization" is nothing but a tactic to create a favorable image on human rights before a visit by Pope John Paul II in early May. Still others say the new campus policy, to cite an example, simply reflects the Government's inability in the past to stop student demonstrations through tougher methods.

"Most people in this country believe these are measures intended to survive," Kim Young Sam said in an interview. "They're tinkering with the system, but the basic problems of achieving democracy remain."

A foreign diplomat from a country friendly to President Chun made a similar point.

"There is an argument," the diplomat said, "that he has not done the things needed for democracy; that his idea of democracy is letting people out of jail who shouldn't have been in jail in the first place."

The arrests in December of a Methodist minister, Cho Seung Hyuck, and two college professors for supposed national security violations produced an outcry. But for the most part, the police are believed to have left dissidents alone in recent months.

Still, Mr. Chun has found it hard to build broad public support, a situation

The family of Mr. Chun's wife has been implicated in embarrassing financial scandals, and the President himself has been unable to project a forceful personal style. Most damaging for him, however, is lingering resentment over the violent suppression of a student uprising in the city of Kwangju just after Mr. Chun, who was then a general, took power in May 1980. According to the Government, 198 people were killed, but Kwangju residents and dissidents have said the death toll was much higher.

Public cynicism runs so strong in certain quarters that many continue to doubt Mr. Chun's repeated pledge to step aside. In 1988, thereby providing South Korea's first peaceful transfer of political power. No lines of succession have been developed to avoid a post-Chun scramble for power by the military.

Much of the Government's immediate future may depend on the intensity of student demonstrations that are expected to start soon. Leaflets handed out by students point to a growing anti-American mood because the United States backs the South Korean Government, but the strength of the sentiment is hard to gauge.

Since a visit by President Reagan,

last November, security has been tightened at the United States Embassy in Seoul. A new barricade was built, and a line of parked cars now blocks the main entrance, but embassy officials say this merely complies with worldwide State Department measures taken

after last fall's terrorist truck-bombing in Beirut.

Officially, the American commitment to South Korea remains strong. However, Mr. Reagan, on his visit, avoided expressions of sturdy support for Mr. Chun himself.



photograph of President Nixon at the top of every front page.

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Still, Mr. Chun has found it hard to build broad public support, a situation that leads some political analysts to suspect that he may be "vulnerable." They say that, they mean that he could be forced from office. No one expects anything will be changed by elections for the largely rubber-stamp National Assembly that are due late this year or in early 1985.



of Colonel Qaddafi. Two Libyans were eventually imprisoned for these crimes and four members of the Libyan embassy in London were deported. - A Libyan exile whose name was held said over the British Broadcast

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Koreans Hold Special Status In Manchuria

By CHRISTOPHER S. WREN

Special to The New York Times

JILIN, China — The farmers of the Aladi Production Brigade look little different from the Han Chinese of other Manchurian villages set in the low brown hills north of the city of Jilin.

Their carts, pulled by shaggy horses, jolt along the frozen dirt street between snug brick houses that suggest the wealth of the surrounding rice paddies. The teamsters wear the usual Manchurian padded cotton jackets and floppy hats, often lined with dog fur. But on holidays and other special occasions, Aladi's residents break out in the rainbow colors of the Korean costume, with high-waisted dresses for women and baggy trousers for men.

They came from what is now South Korea a half century ago, part of a larger migration into Manchuria dictated by economic hardships when both regions were under Japanese domination. Today China's 1.7 million ethnic Koreans live mostly in its northeastern provinces of Jilin, Heilongjiang and Liaoning. The years in Manchuria have withered old family ties and left only a hazy recollection of life back on the Korean peninsula.

Though Jilin Province shares about 400 miles of border with North Korea, the province's ethnic Koreans evince a polite indifference toward the North Korean leader Kim Il Sung. He lived in Jilin City as a youth from 1927 to 1930, and his statue still stands in the Yuwen Secondary School, which he attended for two years, but his personality cult embarrasses some ethnic Koreans.

'We Don't Talk About Him'

"Since Kim Il Sung is leader of North Korea and we treat North Korea as a socialist country, we respect him, but we don't talk about him," said Jin Dazu, the 27-year-old secretary of Aladi's Communist Youth League. "We don't believe that a leader should have such a cult of personality. We pay more attention to our own domestic needs."

Another villager, Piao Yingsu, entertaining a visitor in her home, brushed aside a question about the North Korean leader. "Since I live in China," she said, "I am not under the leadership of Kim Il Sung but under the leadership of the Chinese Communist Party, so I have no impressions about him."

Miss Piao, who has three grown sons, said her parents moved from northern Korea to Jilin when she was young but that her husband's family came from southern Korea.

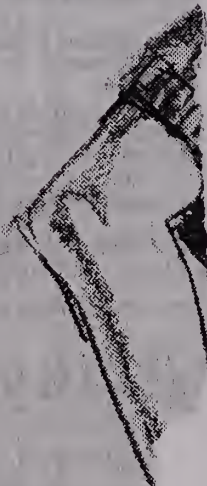
China allows its ethnic Koreans supervised contacts with North Korea, but not with the South, which it does not recognize diplomatically. Two North Korean delegations visited Aladi in the last few years, Mr. Jin recalled, while "one or two" South Koreans came as tourists to look up relatives.

Koreans Prosper in Manchuria

Three villagers also went on a tour of North Korea last year. "They told us something about what they saw in North Korea," Mr. Jin said. "They said that the living standard was not as good as in China."

The Koreans have prospered in Manchuria. The rice they grow fetches prime prices because it is said to be the most delicious in North China. The per capita income of Aladi's 2,350 inhabitants last year exceeded \$325, more than twice the national rural average.

With China's economic changes now rewarding hard work, record yields from the 900 acres of rice paddies earned enough for the Aladi Production Brigade to offer every household \$600 toward the construction of a new brick house with a tile roof in an area where



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With China's economic changes now rewarding hard work, record yields from the 900 acres of rice paddies earned enough for the Aladi Production Brigade to offer every household \$600 toward the construction of a new brick house with a tile roof in an area where houses of mud stucco and straw thatching are common.

During the Cultural Revolution from 1966-76, the Koreans were largely spared the brutal assimilation with the Han majority that the Maoists forced upon other ethnic minorities, partly for fear that North Korea would object. But special cooking pots and Korean language books were in short supply until a few years ago.

The Yanbian Korean Autonomous District along the Chinese-Korean border, where more than 700,000 of China's ethnic Koreans live, now has a university and a newspaper in the Korean language. Jilin City, with 160,000 ethnic Koreans, has its own Korean restaurant, food shops and a cultural center where such innocuous traditions as folksongs and dances get passed along.

Birth Control Regulations

The Aladi Elementary School starts out teaching children in Korean, with Chinese introduced in the second grade. "Generally, all the people can speak Chinese, but some speak it well and some not so well," Mr. Jin said. "At home, we use our mother tongue."

As one of China's 55 ethnic minorities, the Koreans get partially exempted from stringent birth control regulations, which permit Han couples a single child. Mr. Jin said Korean families were allowed two children, but they had to be spaced four years apart or the couple was criticized publicly and fined up to \$150.

Jilin Province's Koreans enjoy such traditional delicacies as spicy cabbage, cold noodles and dog meat, which is valued for what is said to be its warming effect in winter. Enough other customs linger to make the Koreans stand out among the Han Chinese.

"The women eat after the men," observed a Chinese in Jilin, "and the young people are very polite to their elders. They take off their hats and don't smoke in front of them."

But in Aladi, the signs, including a slogan painted on the schoolhouse wall exhorting pupils to study hard were written in Chinese, not Korean. For all the concessions to a Korean identity, fluency in Chinese offers the only sure hope of advancement.

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South Korea Christianity Creeps Up on B.

By CLYDE HABERMAN

Special to The New York Times

KWANGJU, South Korea — Among the first sights to catch the visitor's eye are the crosses.

It is not just that there are so many of them, perched upon buildings and forming rooftop latticework across many blocks. What startles in South Korean cities is how the crosses are set on pyramid steel towers, struggling, in advertisement for themselves, to reach higher than those atop neighboring churches. At night, they glow in red neon against the sky.

In parts of Seoul, people leave home as early as 4:30 A.M. to attend church services. One Roman Catholic parish south of the Han River in the capital is so busy that it holds nine masses each Sunday. Here in the country's south-west, church officials say there are not enough ministers and priests to fill the spiritual demand.

"Every parish has three or four masses on Sundays, most of them four," said the Roman Catholic Archbishop of Kwangju, Youn Kong Hi. "The main masses are always packed."

Adherents Doubled in Decade

At a time when Christianity worries about its future in Western countries, it is flourishing to such an extent in South Korea that many people expect it to overtake Buddhism in a few years as the No. 1 religion. The number of Christians doubled in the last decade, and most denominations expect it will double again over the next 10 years.

The spectacular growth will be highlighted when Pope John Paul II visits in early May to commemorate 200 years of Roman Catholicism in Korea and to canonize 103 Christian martyrs who fell victim to persecution a century ago.

According to Government surveys, one out of six South Koreans now identifies himself or herself as a Christian, but church leaders believe the true figure is closer to one out of four, or a total of 9 million people among the country's population of 40 million.

Catholics account for 1.5 million of the total, and Presbyterians, with 5 million people, are by far the largest Protestant denomination. Although some Americans associate Korean Christianity with the Rev. Moon Sun Myung and his Unification Church, he is a minor force here.

11 Million Buddhists

There are, by some estimates, 11 million Buddhists, along with smaller numbers of adherents to Confucianism, Shamanism, Islam and a homegrown religion known as Chondogyo.

In many respects, Christianity here is a mirror of the South Korean spirit — assertive, pragmatic and given to a measure of fractiousness. There are at least 68 identifiable denominations and subdenominations. The Presbyterians alone are divided into five major groups and 27 smaller ones.

Christianity has become one of the strongest forces in the country politically as well.

Church officials and laymen, for example, provide a core of opposition to the four-year-old regime of President Chun Doo Hwan. Denominations associated with the often-anti-Government National Council of Churches in Korea claim 2.1 million members. Nor is the arrest of clergymen unknown during Mr. Chun's tenure.

It is the social activism of certain churches rather than their spiritual dynamism that attracts some followers. "Many people feel that religious cover is safer than being alone in the opposition camp," said Oh Jae Shik, a National Council of Churches official.

But while Christians may be conspicuous among South Korean dissidents, those who are actively opposed to the authoritarian Government constitute a small percentage of the overall church population. Most sects, if they have politics at all, are conservative, providing leaders of government as well as critics. Of the dozen aides to President



The New York Times/Clyde Haberman

Worshippers at the Full Gospel Church on Yoido Island, Seoul. Christianity is flourishing in South Korea.

Chun killed in last fall's bombing attack in Rangoon, Burma, during a presidential visit there, half were Christians.

Perhaps no better example of Korean Christianity's vitality exists than the Full Gospel Church in Seoul, a stronghold of evangelism that aggressively recruits its members, now said to number 350,000.

Sundays at Full Gospel bring echoes of Madison Square Garden. For each of the seven services, 10,000 people fit into the cavernous main chapel and 15,000 more attend in a dozen adjacent auditoriums. They watch on closed-circuit television while the preacher watches them back on a 12-monitor console. Through the day, nine choirs and two orchestras provide liturgical music.

French Introduced Catholicism

The message at Full Gospel is hope — that life in the world, not to mention in South Korea, is fine. "We must get rid of grumblings and complaints," the Rev. Cho Yong Mok said in a recent sermon.

Christianity traces its origins in Korea to French Catholic priests who came two centuries ago during the Yi dynasty. But the religion did not begin to flourish until after the arrival of an American Presbyterian missionary, Horace Allen, in 1884 — another anniversary being marked this year. By the early part of this century, the religion had taken such firm hold that not even fervently anti-Christian Japanese could root it out during their 35-year colonial rule.

The grand leaps in South Korean church membership began in the 1960's, particularly among the better educated and more affluent. Even those who try to explain why acknowledge they cannot be sure they are right.

"Traditionally, Korean people like to believe in something," said Lee Jung Bae, director general for religious affairs in the Ministry of Culture and Information. Buddhism, many argue, has become a relatively weak social force in South Korea and is thus easily supplanted by Christianity.

Some think the prominence of clergymen in the anti-Japanese resistance enhanced the church's reputation. Favorable views of Westerners, especially Americans after World War II, may have made it easier to accept the West's religion. Then, too, some say, Christianity's message of salvation can be a comfort to people who endured years of economic and political instability.

As practiced here, Christianity is flecked lightly with traces of folk religions such as shamanism, which stresses spirituality's more discernible benefits. Shamans — usually women — intercede on behalf of their clients with

good spirits and exorcise the evil ones.

In a similar manner, Christian prayer sometimes takes a "mechanistic approach," according to Horace Underwood, assistant to the president of Yonsei University, a Presbyterian school. "If you say it enough and pester the Lord enough, then he's going to do it."

This underlying pragmatism troubles many clergymen, as does a tendency to concentrate more on increasing church memberships than improving the quality of worship. In a Gallup Poll taken last year, 62.8 percent of South

Korean Christians surveyed said social work should be their church's primary mission, but only 16.7 percent thought that it actually was.

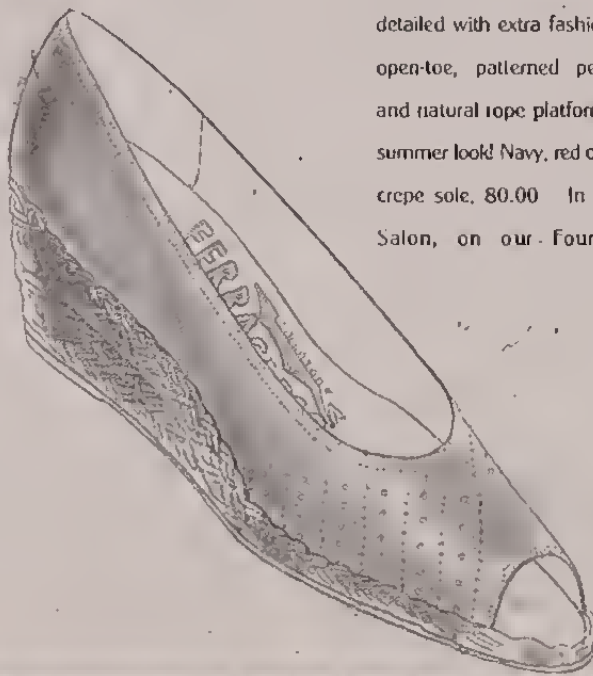
Whether Christianity's spectacular growth can continue is a matter for debate. Mr. Lee of the Culture Ministry argues that rapidly growing affluence makes it only a matter of time before South Koreans, like many Westerners, look elsewhere than the church.

Maybe, others say. "The growth is bound to slow down," said Mr. Underwood of Yonsei. "But I've seen no evidence of it yet."

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THE CHRISTIANS OF KOREA

I. The Forbidden Land:

Westerners called it the Hermit Kingdom, this spiny, S-shaped peninsula that thrusts south into the Pacific between Russian Siberia and Chinese Manchuria. Isolated and withdrawn, Korea folded her mountains about her and tried to shut out the rest of the world. At one point, it is said, Koreans even burned strips all along their coasts in an effort to discourage passing explorers from stopping on what they hoped would seem barren and uninhabited shore.

But one of the ironies of the history of our own times is that into this seclusive land there have poured more soldiers from more different countries than the Hermit Kingdom ever knew existed. Slouch-hatted Australians, Colombians and Greeks, Frenchmen, Turks, Canadians, Filipinos, Americans, even the brave soldiers of the King of Thailand, all pushed in to fight a dirty little war in a strange little country. Suddenly the whole world knew about Korea.

As United Nations soldiers drifted back home with stories of the dust and rust and death of Heartbreak Ridge or Porkchop Hill, many wondered why the Koreans had ever felt it necessary to try to keep the rest of the world out. All that most of those soldiers wanted was to leave Korea and go home. As far as the army was concerned, Korea was the end of the line.

But for others, particularly for those who knew the country back before the tanks and bombers chewed it up, Korea will always be one of the most beautiful little countries in the world. She has been

called the Switzerland of Asia. Her own people, who love Korea very much, call her "the Queen of ten thousand peaks and ten thousand islands and ten thousand waterfalls." Korean Christians used to say, with a twinkle in their eyes, that when God created the world in six days he must have spent the first five days creating the Diamond Mountains, and then dashed off the rest of the world on the sixth day. Nor was this jest too hard to believe. Anyone who has seen the Diamond Mountains will not soon forget them, with their gray and yellow granite peaks scraping the blue sky. Below the peaks lies the green of the pine forests, and in and among the pines nestle the gray-tiled monastery roofs, their fish bells tinkling in the breeze, and back behind the monasteries rush the clear mountain brooks. Yes, Korea is still beautiful.

Just over 60 million people are tucked away in the bursting cities, quiet valleys and mountain villages of the rugged peninsula which now contains both North and South Korea in an area 525 miles long and averaging 150 miles wide. Though the entire peninsula is only slightly larger than Indiana, she has almost 11 times its population and, in total number of people North and South, would rank between West Germany and Italy as the 13th largest country in the world.

South Korea alone ranks as the world's 21st largest nation. Its population density, at 404 per square kilometer, is the third highest in the world after Bangladesh and the Republic of China. Some 40 million of Korea's people live in South Korea, and ^{about} ~~more than~~ 20 million in the north, behind the Bamboo Curtain. But bear in mind that the division between north and south is imposed from without and is no more natural than to take present South Korea and cut it down the middle,

east and west. The Koreans did not divide their country. They had been united for a thousand years. When one sees today what the rest of the world has done to this beautiful little country, dividing and despoiling it from the Yalu to the sea, it is hard to blame the rulers of the Hermit Kingdom for trying to resist foreign intrusion.

They were proud of their land, those ancient kings. Korea is old - older than Japan, older than the countries of Europe, older than all the young nations of the West. What is 1984 on Western calendars is the year ⁴⁶⁸²~~4316~~ in Korea.

Tradition stretches Korean history back to 2333 B.C., but fixed dates are shadowy until the time of the Three Kingdoms (57 B.C. to A.D. 668). These three warring kingdoms were Koguryo, Paekche, and Silla, and the greatest of these was Silla, whose capital, Kyungju, was for a time the fourth largest city in the world.

From the fall of Silla to the twentieth century, for a thousand years, Korea was ruled by two great dynasties of kings. The Koryu kings (935-1392) worshiped the Buddha, encouraged learning and culture, and gave the world some of the loveliest pottery ever made. The Western name of the country, Korea, is taken from the name of this dynasty. The Yi dynasty (1392-1910) established Confucianism, drove the Buddhists into the hills, and fought off Manchu and Japanese invaders for five hundred years, indelibly marking the national spirit with a fierce and patriotic love of freedom.

"What is Korea's greatest accomplishment?" someone once asked Dr. George Paik, who was then president of Yonsei University. The Christian educator smiled and said after a moment's thought, "Why,

perhaps it is simply that after four thousand years we are still Koreans."

More than a century before Gutenberg, Koreans were printing books with moveable type. They repelled Japanese invasions with armored battleships long before the battle of the Monotor and the Merrimac. They measured and recorded rainfall two centuries before the West began to do so. They heated their homes with radiant heating. Koreans built astronomical observatories of solid stone as early as the seventh century; their great bronze bells, 1,200 years old, are in size and artistic perfection probably the most beautiful ever cast; their clear, gray-green celadon pottery was the envy of all Asia; and by the eighteenth century the Korean court was so aesthetically sophisticated that it employed more than eight hundred musicians playing silver flutes and xylophones of jade.

But the twentieth century has not been kind to Korea. In 1905 she lost her independence to the Japanese, and when she regained it in 1945 only half of the proud little peninsula was set free. In the other half, the northern half, Communist power fell hard across the land from the Yellow Sea to the Diamond Mountains along the 38th parallel.

And yet it was precisely in these years of disaster and testing that Korea produced the greatest of its heritage of treasures, more precious than silver flutes, or celadon, or xylophones of jade. Out of these hard years arose the extraordinary Christians of Korea.

II Korea's Indomitable Christians

Some time before the Korean armistice, an American stood near the Front watching refugees trickle in from the Communist terror in the north. He was shaking his head. "I cannot understand these Koreans," he said.

He pointed to a little group of escapees he was trying to help. They had lost everything they owned in the world, except for a bundle or two snatched up as they ran. They had made their precarious way past the Communist lines, out into the even greater danger of the mine fields between the lines. Many, of course, never made it across, but among those who came through was the shivering, ragged little cluster that the American was watching. He shook his head again. "I can't understand them. The first thing they do as they break into freedom is to squat in little circles on the hard ground. Look at them. They're organizing themselves into a church!"

There are more than fifteen thousand Protestant churches in South Korea. The capital city of Seoul, alone, is said to have over 3000 churches. Ninety-^{eight}~~seven~~ years ago when the first Protestant missionaries landed in Korea they walked for miles through valley after valley in which the name of Christ had never been heard. Today the visitor driving along Korea's highways is rarely out of sight of a Christian church.

Korea is one of two countries in Asia where the largest active religious grouping is Christianity. In the Philippines the predominant faith is Roman Catholic; in Korea, it is Protestant Christianity. But, don't misunderstand. Korea is not a Christian country. Far from it. Out of every one hundred Koreans passing on the street, from eighty-two to eighty-three will not know Christ as Lord. If you walk through the streets of Seoul twenty-five out of every one hundred people you pass will be Christians; but if you walk through the rural mountainous areas and along the seacoasts of Kangwon province in the northeast, between ninety-seven and ninety-eight out of every one

hundred people you meet will have no effective knowledge of Christ. Almost 53% of Koreans today will tell you they have no faith whatsoever. But that is an evasion. In the country unadmitted superstition still dominates, unorganized but powerful. The cities are still a religious vacuum, although there are more Christians in the big cities than in the countryside. Seoul is about 25% Christian and Taegu, Pusan and Kwangju are somewhere between 10 and 15%. Even so, the cities are still an unconverted mix of crumbling and disjointed world views. Korea's cities, in spite of the many churches, are still only beach-heads for Christ. "Are you a Christian?" a visitor asked former President Chung-Hee Park, leader of the 1961 military coup d'etat. "No," answered President Park. "My father and mother were Buddhist, but I am nothing." A similar answer would be given by many Koreans today.

In 1980 Koreans who claim membership in some organized religious body comprise 47.3% of the population. That is up from 28% making such a claim in 1959. Still, most Koreans like former President Park, are nothing.

But where Koreans have organized themselves religiously, though claims and counter-claims vary widely, the followers of Jesus Christ are in the forefront in power and influence and probably in numbers as well.

All in all, the best estimate seems to be that Koreans are perhaps 6% Confucianists, 25.9% Buddhist, and between 17-18% Christian. Confucianism is an upper-class elite semi-religion and difficult to measure in terms of committed followers. Buddhism does not require exclusive commitment either and has no organizational members. Most claiming allegiance to the Buddha are Shamanists under the skin. Shamanism is a loose collection of beliefs, superstitions and fears which dominate to a greater or lesser degree the vast majority of Koreans.

Protestants probably comprise about 14% of South Korea's population in 1980 and Roman Catholics about 3.5%. If that seems somewhat less than massive, compare it with other Asian countries. Thailand is only about 1.1%, Malaysia 5.4% and India 3%. In other words, where 1 in 90 in Thailand is Christ-

ian and 1 in 59 in Japan, 1 in 33 in India and 1 in 9 in Indonesia, in Korea almost 1 in every 5 is a Christian.

But more important, Christian influence and leadership in the country is all out of proportion to the Church's statistical share of the population. The first president of the Republic, Dr. Syngman Rhee, was a Christian, and so also was his political opponent, the man who succeeded him as head of government in the Second Republic, Dr. John Chang. Rhee was a staunch Methodist; Chang a Roman Catholic. The interim president, between the two, was a Methodist. In 1962 the presidency of the Republic was still held by a Christian. The position had been reduced in power by revolutions and coups, but a devout and ascetic Presbyterian elder, Dr. Po-Sun Yoon, maintained the dignity and integrity of the high office. Dae-Jung Kim, the man who ran against President Chung-Hee Park and almost defeated him in ^{in Spring of} 1971 was a Roman Catholic Christian.

Slice into any circle of Korean society and you find Christians: the composer of the Korean national anthem, ^{seven out of eight} ^{women} members of the National Assembly, the minister of education, poets, editors, housewives, doctors and ^{athletes} shoe-shine boys. There are Christians everywhere.

Land at Kimpo airport and across the river you can see the transmitting towers of H.L.K.Y., the Christian broadcasting station and popular radio network that is operated by Korea's National Christian Council. Drive from there into Seoul and your taxi driver is quite likely to be a Christian. On your way into the city you will pass the gate of Severance Hospital, the first legally-permitted Christian institution in the country. This hospital has been ministering in Christ's name to Korea's sick and disabled since a grateful King gave to the first resident Protestant missionary some property in Seoul to start a hospital.

"Islands of mercy in a sea of suffering," a Korean cabinet minister called the Christian hospitals. He was paying a tribute to Christian missions at a government ceremony in 1959 honoring the seventy-fifth anniversary of Protestant missions in Korea.

"The influence of the Christian faith," he said, "has penetrated every phase of Korean life and culture.

"in the field of social health and welfare, from the very beginning, Christian missionaries demonstrated to our people in practical and visible ways the love of Jesus Christ for all men and women, rich and poor, high and low alike, with no distinction. Their hospitals were islands of mercy in a sea of suffering...

"In the field of education, it was such Christian schools as Yonsei, Ewha, and Soongsil that pioneered in bringing modern educational methods and standards to revitalize the ancient heritage of learning of which we Koreans are still proud. It may be said that it was the Christian church that first opened wide the gates of academic learning to Korea's women." He then went on to say, "It is no accident that one of the most distinguished members of a Korean delegation to the United Nations is a woman and a Protestant Christian, president of the largest women's university in the world.."

The "distinguished member of the Korean delegation to the United Nations," to whom the cabinet minister referred, was Dr. Helen Kim, a woman not to be passed over lightly in any history of Korea and a good introduction to the kind of people these unconquerable Christians of Korea are.

Helen Kim, at the time these remarks were made, was a sixty-three year old bundle of energy. She helped to found the Korean Young Women's Christian Association; had been a vice-president of the International Missionary Council; published a newspaper; held four doctorates; and had been a director of some thirty-seven different social and political organizations. But all this was peripheral. Helen Kim's whole life was Ewha Women's University, the school which Methodist missionaries founded in 1886 as the first girls' school in all Korea.

Helen was one of seven children. She attended Ewha from primary school through college, then went to America for further education. At Ohio Wesleyan she became the first Korean woman ever to make Phi Beta Kappa. Her

Ph.D. in education was earned from Columbia University. In 1939 she became the first Korean president of Ewha College.

When the Communist invasion struck from the north, in 1950, Ewha was still recovering from its brave struggle with Japanese militarists during World War II. "They tried to seize the only pavilion of Korean women," said Dr. Kim, who had fought step by step against their attempt to control her school. When Japan was finally defeated, Dr. Kim promptly raised the college to university status and began to expand the campus. But then came the Communists, and suddenly Dr. Kim was a refugee on a refugee campus in Pusan, and Korea's "only pavilion of women" was nothing but a motley cluster of tents and shacks in a sea of mud. Nothing, however, was able to break Helen Kim's stubborn determination to keep her Christian school alive.

Late in 1961 Dr. Kim retired after forty-four years of service to her alma mater. Under this diminutive but indomitable president, the little Methodist school, struggling against the ingrained Korean suspicion of education for women, rocketed from a student body of 380 to more than eight thousand and became, probably, the largest women's university in the world. Hundreds have been won to Christ on its campus. Every year from five hundred to seven hundred girls accept Christ as Savior at the annual campus evangelistic services.

On February 10, 1970 the Christian and educational world was saddened by the news of the sudden death of Dr. Helen Kim from a cerebral hemorrhage in Seoul. More than 5000 people attended the funeral services. On behalf of President Park, Premier Chung Il-Hyung bestowed on the great teacher the Order of Diplomatic Service Merit, First Class. In her will, Helen Kim had emphasized that one does not die though the heart stops. "Sing no sad songs for me," she said. "But songs of joy and praise." They were that all right. Her "Ewha daughters" of the university chorus sang Verdi's "March of Victory," Haydn's "The Heavens are Telling" and Handel's "Hallelujah Chorus" to the accompaniment of the National Symphony orchestra. All this for a Christian woman who said when she retired as president of Ewha, "I have seen

when she retired as president of Ewha, "I have been very busy and very happy here, perhaps too busy. I feel in my heart that I want more time to tell others about Jesus Christ. Now I want to give my place in the school to someone else and spend the remaining years of my life as an evangelist, speaking for Christ in the village churches."

Here is one of the secrets of the strength of the Korean church: whatever their other callings may be, Korea's Christians are unashamed evangelists and witnesses for Christ. Helen Kim, delegate to the United Nations, university president, citizen of the world, finds her greatest joy at last in preaching to her people in country churches.

But just as the Korean church's educators are evangelists, so also are her evangelists often educators. Take Dr. Kyung-Chik Han, for example, who is ~~as~~ famous in Korea as Helen Kim.

Mild mannered and frail, hollowed by a long forgotten battle with tuberculosis, Dr. Han is not the kind of man who stands out in a crowd, but once you know him you never forget him. He is pastor emeritus of Seoul's great Presbyterian Church of Eternal Joy (Yung Nak), where in 1960 six thousand people flocked to hear him preach every Sunday and now in 1980 an average of ~~twenty to twenty-one~~ ^{twenty-three} thousand come to worship each Sunday. Dr. Han preaches more infrequently now but still shares the pulpit ~~about~~ once a month with his successor, Dr. Cho-Choon Pak.

His ministry is a unique blend of contrasts. He preaches so that the weariest of country grandmothers can understand him, but crowds of Seoul's long-haired students hang on his every word. He gives the impression of being almost other-worldly, but he was one of the first to plunge into the political reorganization of Korea after independence in 1945. He is still at heart a country pastor, but he ministers to thousands in the largest and most sophisticated city in all Korea, and he has served as president of the country's oldest Christian college.

Life really began for Kyung-Chik Han back in a tiny, thatch-roofed village of thirty-five houses in northern Korea when his second cousin, a Confucian scholar, became the first Christian in the village. Soon a little church was organized, and a primary school was started. Since his cousin was the school teacher, Han's parents entered him in the first grade at the age of seven. Ever since, church and school, side by side, ministering each in its own way for Christ, have been the consuming passions of Kyung-Chik Han's life.

High school under one of Korea's great Christian patriots, Man-Shik Cho, a leader of independence struggles against Japan, marked Han forever as a proud, free, and independent Korean; while Union Christian College (now Soongjun University) brought him into an intimate and loyal relationship with missionaries. It was a good combination. He has never been afraid to disagree with missionaries, but he has never ceased to love and admire them.

To further prepare himself, Han went to America where he studied at the College of Emporia (Kansas) and Princeton (New Jersey) Theological Seminary, earning his way by washing dishes. His alma mater, Union Christian College, called him back to Korea to its chair of Bible, but pupils of Man-Shik Cho were suspect in Japanese-occupied Korea, and the authorities blocked his appointment. So Han went instead to the far north, to a pastorate on the Yalu River. But again the Japanese interfered. Police ousted him from his pulpit, and he retired to the country, farming with his own hands the land of a combined old folks home and orphanage, of which he became the director.

When victory in the Pacific brought liberation to Korea in 1945, joy was quickly quenched by the discovery that the northern half of the country had been relinquished to the Russians. Dismayed but still hopeful, northern Koreans moved quickly to try to establish patterns for a free and democratic Korea before the Russian hand fell too heavily on the region.

In Sinuiju, where about one-fourth of the city's inhabitants were Christian, Han joined with another pastor and organized the Christian Social

Democratic party to work for the freedom and social reconstruction of the country. At first the membership was all Christian, but realizing that this was too narrow a foundation for political stability, the leaders dropped the word "Christian" from the name and invited all to join for an independent and united Korea.

But the Communists had other plans. Squads of hoodlums were rushed to the area to break up meetings of the Christian political party. A leading elder was beaten to death, and the homes of the party's executive committee were attacked and damaged. Five thousand students, many of them Christians, rose up in Sinuiju to protest Communist suppression of the freedom party. They were fired upon in the streets. But by the grace of God, Kyung-Chik Han managed to escape before the demonstrations. Slipping away to the border, he hiked the last fifty miles across the line into the American zone by night, reaching Seoul in October, 1945.

"A good many young people followed me down to Seoul," says Dr. Han. "We didn't know what was happening or what was ahead of us. Everybody was lonesome, and naturally we got together for prayer meetings." Soon they were meeting for regular worship in an abandoned Japanese Tenrikyo shrine. By spring the congregation numbered five hundred and had spilled out of the shrine into eight big army tents.

By 1948 the congregation had so outgrown its tents and Quonset huts that it began to pray for a permanent sanctuary. Spurred on by a twenty thousand dollar restoration and reconstruction gift from the Presbyterian ^{Board of Foreign} ~~Commission~~ ^{Missions} on Ecumenical Mission and Relations, these incredible Christian refugees, so recently penniless and homeless, raised a hundred thousand dollars of their own, and began to build a stone cathedral. Women and children cleared the ground, swarming over it like basket-carrying ants. The men carried the stone from the quarry themselves, and the church rose and was finished.

But that was in 1950. Three weeks after the dedication service the Communists struck from the north, and the refugees were refugees once more. For days Christians in Seoul hid Dr. Han from the Communists. Five hundred

pastors and Christian leaders were killed, but Dr. Han escaped and made his way south, where he was joined by many members of his congregation.

In Pusan, once again, Dr. Han and his refugee church members prayed and worked for a sanctuary in which they might worship God, and, once again, they built it out of stone. It became the largest Christian congregation in Pusan, and they called it, remembering their church in Seoul, the Church of Eternal Joy.

When devastated Seoul was liberated once more, the Pusan congregation joyfully prepared for the three hundred mile journey back from their refugee homes in Pusan to the temporary homes they had established in Seoul. But what would become of the church they had built in Pusan?

"It is not right," they said, "to leave this house of God empty." So families in the congregation covenanted together that they would not return to Seoul until each had found and won for Christ replacements for themselves in the Pusan church!

To thousands of refugees who made their ragged way to freedom, Pastor Han's Church of Eternal Joy was more than a church. It was a haven of refuge, a feeding station, a job placement agency. It was an orphanage and a school.

Dr. Han is now "Pastor Emeritus" and the Rev. Cho-Joon Park has been Senior Pastor since ^{Jan. 3,} 1973. But Dr. Han still preaches once a month. There are 20 ordained ministers on the staff, 56 elders, 68 ordained deacons, 580 parish visitors and 20 evangelists. There are 35 home missions workers supported by the church who are active in new church development ministries all over Korea. Since 1945 Yong Nak Church has started almost 200 new churches which have now become self-supporting.

The church's outreach knows no national boundaries. There are 6 foreign missionary families supported by this one congregation in Guam, Indonesia, Pakistan, India and the Philippines. They plan to send two more families soon. And there is a Yong Nak church in Los Angeles which is either the largest or second largest church for Korean residents among the 350 Korean churches of

southern California.

What a record for a church which began as a handful of refugees only 36 years ago who had lost everything they owned in the world!

To the casual observer, like the American at the armistice line, such zeal and determination are inexplicable. "I cannot understand these Koreans" he says. Far more inexplicable to the Christian observer is how these same zealous and determined Korean Christians have allowed themselves to become so tragically divided in the years since the war. Where else in the world, for example, is there a Jesus Presbyterian Church and a Christ Presbyterian Church, and neither in fellowship with the other? Is Jesus Christ divided?

The divisions in the Korean church cut deep. There is, of course, the sharp line that separates Rome from the rest of Christendom. The Roman Catholic Church in Korea is smaller than the Protestant but has been growing at the rate of about 8% a year between 1955 and 1980. Protestant growth during the same period has been approximately 7% a year. At the present time there are a little more than four times as many Protestants as Catholics: about 5,294,000 Protestants and 1,200,000 Catholics.

The familiar separation of Protestants into denominational families is an additional division within the Korean church. The following table shows the major denominations with the number of their adherents. Full church membership is considerably smaller.

Presbyterians (6 groups)	2,679,121
Methodists (2 groups)	733,975
Korean Evangelical and Holiness (2 groups)	383,503
Assemblies of God	336,750
Baptists (2 groups)	214,450
Salvation Army	66,671
Seventh Day Adventists	45,600
Episcopal (Anglican)	43,110 50,000
Nazarene	40,000
Churches of Christ	25,000
Church of God	6,500

United Pentecostal	3,000
Korean Bible Mission	2,000
Lutheran	1,630
Foursquare Gospel	1,200

Denominational separations are not in themselves crippling divisions. But the list points to a disturbing feature of Korean Christianity. Church growth and Christian unity do not easily correlate in Korea. All three of the largest denominational groups except the Catholics have suffered from schisms and most are still sadly fractured. Presbyterians again are typical. Up until 1950 there was only one Presbyterian Church of Korea. Today they are divided into four major General Assemblies and a score of smaller splinters. All the major Presbyterian divisions occurred in the 1950's, those emotionally and socially shattering years during and after the Korean War. More recently, in the 1970's, the country's second largest Protestant confessional group, the Methodists, seemed for a time to be repeating the same tragic pattern of division. But they have achieved a satisfying reunion. There is still one very small separate Methodist group, but it has never had any historic connection to the parent body.

More disturbing than these intra-confessional schisms is the fact that the kind of country-wide cooperation symbolized since 1919 by the Korean National Christian Council now enlists the support of only a minority of Korea's Protestant Christians. It has only six member denominations. 54% of Korean Protestants refuse to belong to the National Christian Council. It has been drained of wider local support partly because of heavy dependence on funding from Ecumenical agencies outside the country. 86% of its budget now comes from such foreign sources as the American NCC, the World Council of Churches and from German Church funding. This has made it highly responsive to an agenda defined not in Korea but in the West and represents something of a new paternalism.

But it would be an error to discount the role which the Korean NCC continues to play in the Protestant community. It may be weak in support from its member churches in Korea, and it may speak for a smaller segment of the

Church than it once did, but it is a nationally effective focus, particularly on the social concerns of the Gospel.

The NCC is also associated with an important network of Korean Christian service organizations, such as the Korean Christian Literature Society with its wide-ranging publications programmes, and the Korean Audio-Visual Commission which promotes improved methods and technologies of communicating the Gospel. Another such associated institution is the Christian Broadcasting System (CBS), with its parent radio station HLKY, a Christian landmark. It is one of the two or three top radio stations in the country and reaches the whole peninsula (including parts of North Korea) through a series of satellite stations in large population centers.

A new focus of Christian cooperation in the country is the "Council of Nineteen Denominations", founded in 1976, which represents a broader theological and ecclesiastical spectrum. It includes Methodists and R.O.K. Presbyterians, Lutherans, Baptists, Churches of Christ, Salvation Army and Assemblies of God. The representatives are usually past moderators or general secretaries, who, however, do not officially represent their denominational structures. If the NCC hangs on the skirts of foreign ecumenical agencies, some believe the council of 19 denominations is encouraged by a national government which is still smarting and embarrassed by adverse international publicity over human rights violations under the Park and Chun regimes. The KNCC, however serious its shortcomings, has tried to stand for the dignity of the individual and for the responsibility of Government in matters of freedom and justice. Did it err and lean too far toward ^{priorities} cultural and economic ^{temptations} pressures from outside? Perhaps the Council of Nineteen Denominations is more indigenous and representative of internal Christian opinion and concerns. But will it perhaps accommodate too easily to cultural, political and economic pressures and realities from within Korea? Perhaps because of this danger, in 1981 a separate committee of the 19 denominations was formed, primarily to speak officially for the churches to the government, as when it protested a government-proposal to limit each

denomination to one theological seminary.

Judgments will be left to history and ultimately to God. Quite likely both councils will remain open to change. And probably the Holy Spirit is working through them both.

No matter how natural schism may be for Korea, it is not natural in the Church of Jesus Christ. At Taegu, as the General Assembly of the Presbyterian Church in Korea began to divide, tempers rose, voices were lifted, and at one point elders and ministers came to blows in the aisles. A policeman was brought in from the street to restore order, and as he came forward he wept. "Brothers," he cried, "I am only a policeman, but I am also a Christian, and I know that such things ought not to be. You are bringing shame to the name of Jesus Christ."

Disunity in the church, however, should not be allowed to blind the eyes of the observer to Korean Christianity's continuing, almost incredible vitality. They are divided, these Korean Christians, but still unconquerable. All during the decade of division, and in spite of all its tragic schisms, the church has continued to grow. In 1945, at the end of World War II, the Protestant community numbered less than half a million persons; by 1961 it was approaching a million and a half. It doubled in number between 1950 and 1960. By 1970 the number of Protestant Christians had reached two million one hundred ninety-seven thousand, again, almost doubling in number. By 1980 the number of Korean Protestant Christians had reached five million two hundred ninety-four thousand adherents, more than doubling in that decade.

Korean theological schools are crowded with more theological students than are to be found in all other countries of Asia, Africa and Latin America combined. Churches are crowded. The largest single congregation has an average Sunday attendance of substantially over 100,000 people. Baptized membership at a Korean church is always considerably smaller than the attendance.

Some say the secret of this outflowing vitality is the evangelistic zeal

of the Korean Christians. There have been congregations in Korea where new believers were not admitted to membership until they had proved their faith by winning at least one other person to Christ. Evangelism is not left to the professionals in Korea. Every Christian is expected to be an evangelist. But what, in turn, is the secret of this evangelistic, witnessing enthusiasm?

Some say it is the fervency in prayer. Before dawn, at four-thirty in the morning in summer, five-thirty in winter, groups of Christians will make their way to church to pray.

"How many come out to prayer meeting in your church?" a visitor asked a Korean pastor.

About a hundred," he said.

"Oh," said the visitor, unimpressed, "we get that many out on Wednesday evenings in our own church back home in Oakland."

The pastor looked puzzled. "Wednesday evening?" he said. "I thought you meant prayer meeting. We have eight hundred at our Wednesday evening service!"

Prayer meeting to the Korean Christian is the pre-dawn circle of prayer, and it is indubitably a part of the secret of the church's strength, for it is a witness, ~~in~~ its way, to the presence of the Holy Spirit in the lives of the believers. There is a pentecostal ferment in all of Korea's churches, whether Methodist or Presbyterian or Baptist, that instead of weakening them has enriched their traditional disciplines with a glowing spiritual fervor.

But prayer to Korean Christians is not confined to the church. The Christian family takes time to pray together. Church visitors pray in the homes of both members and non-members whom they visit regularly. There are neighborhood prayer meetings, prayers at public and private meetings, businessmen's prayer breakfasts, a weekly prayer meeting of Christian members of the National Assembly, prayers in hundreds of Christian schools. ^{But} Perhaps the prayer life of Korea's Christians can be ~~best observed~~ ^{observed at its greatest intensity} by visiting one of almost limitless ^{an}

number of prayer retreat centers which have sprung up all over the country. These take many forms and the only common factor is prayer, itself. One such center near the demilitarized zone features dozens of caves dug into the ground for individuals who may sometimes punctuate long fasting prayer with shouting and singing. It is their answer to the military warning, "Do not disturb!"

Some say that the secret of the vitality of the Korean church is its devotion to the Word of God. Even years ago, Dr. A.J. Brown observed, "If there are any other Christians in the world who are more familiar with the Scriptures than the Korean Christians, I have not had the pleasure of meeting them."

Others say that the secret is the church's spirit of self-support and self-reliance, a tradition that was instilled in it from its early missionary beginnings. "We do not want to be rice Christians," Korean converts said. Stewardship had become an ingrained part of their Christian faith.

A story is told of a family of refugees making their painful way back to their home village after the Communist invasions. The home was gone. the church destroyed. But five bags of rice were still left under the courtyard where the family had buried them before fleeing south. It was all they had left, but the little Methodist family carefully set aside three of the precious bags of rice as a thank offering for their deliverance, giving them for the rebuilding of the church.

While some suggest evangelistic zeal or fervency in prayer, others stress devotion to the Word of God, or earnest stewardship as answers to the persistent question: Why is the church in Korea, in spite of all its weaknesses, still so strong? The strength of the church really can only be understood, however, in terms of the steadfast faith of individual Christians - Christians such as Major Noh.

Yong-Soo Noh was a major in the Korean Salvation Army. When the Communists swept through Kaesong in 1950 they took him prisoner and beat him and finally brought him out to give him one last chance for life. "Give up

your faith in Christ," they said, "and we will set you free."

Major Noh drew himself up - like the officer he was in an army the Communists will never understand. With a Bible in one hand and hymnbook in the other, he answered "You can shoot me, I know, but alive or dead, I am still Jesus Christ's man."

Korea's Christians can differ, and they can die, but alive or dead they are Jesus Christ's men and Jesus Christ's women. And insofar as they are his, they are unconquerable.

Invasion more than 900 times.

1785

20,000 R.C. Christians when first Presb. X'ns arrived.

103 R.C. martyrs will be venerated as Saints, when Pope visits this Spring.

In this vacuum, the Presb. Church went to Korea.

20,000 - 100,000 members in _____ years' time.

450 ordained pastors & elders lost (killed or kidnapped) during Korean War.

(about 1/2 of Korean leadership)

주기철 imprisoned

1st - army + police

2nd - Christians

2 major targets of Communists.

500,000 → 1945

8 1/2 - 9 million Church members - today.

- 1) Largest Chr'n Church in Chr'n. history 300,000 members.
- 2) " Presby. Church in the world. 60,000 mem's - 5 services every Sun. morn.
25 ministers
- 3) The offering from that Church is ab. \$400,000 2nd Sun.
Meth. of U.S. Meth. Church. 10,000
- 4) Largest Presby. Seminary in the world.

Korea's Heritage

Silluksa — death and afterlife

By Jon Carter Covell



Silluksa is an ancient Buddhist temple founded in Silla times, with perhaps the best preserved among all of Korea's brick pagodas. To my knowledge, there are only three major pagodas built of brick, the material most favored by China. This five-story giant is located almost on the river bank of the South Han River.

In 1988, when the programs aimed at the Seoul Olympics are all completed, including the Han River's resuscitation, it may be possible to take a shallow-draft pleasure boat all the way from Seoul to this temple site, but meanwhile, a "chicken bus" to Yaju is recommended, or by private car taking Route #4 (the Suwon-Kangnung Expressway) to the Yaju exit and then proceeding about four miles north to the temple.

There are no signs in English, except when almost on top of the temple, at which point the sign says "Smileugsa," which is the old MOE spelling. Until the Seoul Olympics Organizing Committee gets more signs out and spellings changed, it is recommended that one carry a picture of the pagoda and use sign language with the local residents.

The ice is still frozen on the South Han River, as it was unusually cold this winter, but in a few weeks it will be time for "Setting the Fishes Free" by releasing them in the river near the pagoda. This ritual is called pang-saeng-sam-shin. The local fishermen catch the fish, put them in cages or pans and sell them to the tourists, who then "release" them to live again.

No one knows whether or not the same fishermen catch the same fish over and

over again or not, but those Buddhists who believe in reincarnation take great comfort in this ritual. (Shortly before her arrest to be sentenced later to 15 years in prison, the "Crib Market Queen" was photographed performing this ritual, but ordinary middle class people to it too, especially women.)

Besides the brick pagoda which is Treasure No. 225, this temple compound of Silluksa contains a stone pagoda, Treasure No. 238, and, in addition, a bell Treasure, No. 228. To this writer, the most interesting things were the six paintings in the Main Hall which portrayed the levels of Buddhist Hell in vivid colors. Buddhist Hell is supposed to have six levels, and Taoist Hell had 10 levels, but many Korean temples now have 10 scenes, if they have any. One feels that this is older, and less adulterated.

Emphasis on death

Chijang Posal, the bodhisattva who is empowered to descend to any of the six levels and rescue the dead soul, was shown in one painting, ready for action. This temple was unusual in having a painting of a King of Hell above the scene of Hell portrayed below.

Because of the emphasis on death, one feels that this temple may be important for such ceremonies. Perhaps it might be noted here, that one of the major differences between East and West is this lack of similarity toward death. Most Westerners, especially American Protestants,



The brick-built Silluksa pagoda on the Han River

certainly are rather uncertain about an after-life, and act on the premise that perhaps this present life is, after all, each person's "one-shot deal." Therefore, Western funerals are sad.

But the idea of a continuum, of living life after life, which arose with Hinduism,

was adopted with Buddhism and spread throughout the East. Both Confucianism's stress on ancestor worship or ancestor reverence rituals and Shamanist rites of various kinds which call back the spirits of the dead to talk to the living family members, are all based on this belief that there is "another life for the spirit." (The "life of the body" varies according to different religions.)

The first Korean mourning that this writer experienced proved to be very shocking. But what went on in the front lawn of our neighbor's house, which adjoined ours, was "shocking" beyond belief. Not just relatives but friends who had neglected to visit him in his last days when he might have enjoyed seeing them, suddenly appeared, and proceeded to get uproariously drunk, to play cards, call out bad jokes, and in other ways behave in what seemed a disrespectful manner.

We were told "the corpse needed company." The dead man's wife had to hire people to supply the drunken crowd of "mourners" with food and drink all night long. It surpassed an Irish wake. As a devout Christian, she didn't approve, she told me, "but it is Korean custom."

Perhaps this emphasis on death as a time period of major consumption needs to be re-thought as Korea enters the affluent stage. Korea is approaching a per capita income of \$2,000 annually. India's per capita income is about \$200. India is chained to her ancient ways; her literacy rate is pitiful. Koreans, with such a high literacy rate, should think very deeply upon this matter.

The secret behind the world's biggest church

by Paul Yonggi Cho

Church growth has become one of the most noteworthy subjects in Christianity today. Before 1980, individual revival movements took place with such prominent figures as Billy Graham and Oral Roberts. More recently it appears that the individual revival movements have abated and revivals have burst forth in the local churches. Each year has had its specific move of God. The healing movement in the 1960s; the charismatic movement in the 1970s; the church growth movement of the 1980s.

Following are four important steps to church growth which I have been teaching for the past years in overseas crusades.

STEP ONE: PRAYER

It is utterly impossible for a pastor to expect his church to grow without prayer. Many ministers today think the motivating power of church growth is in a particular system, or in a particular organizational structure. This is a wrong opinion. The motivating power behind church growth is fervent prayer.

Upon graduation from Bible school, I first pioneered a church in Bulkwang-dong, a suburb of Seoul. At that time, Bulkwang-dong was a very remote place where foxes slinked around at night. During the summer, more frogs than people came to the church services. Their noise greatly disturbed my preaching. To add to the difficulty, a long rainy period, known as the monsoon, took place in the summer.

At first my congregation consisted of

only five people, and they were my family members.

My life as a new pastor was horrible and miserable. In fact, a couple of times I almost gave up pastoring the church. The only thing I could do in that difficult situation was to pray. Prayer became my solution as I sought and found peace only through fervent prayer. Every night I prayed until the early hours of the morning for the congregation to increase.

Due to the devastation following the Korean War, it was very difficult to evangelize. The church was expected to supply the people with financial and material needs, as well as the Word of God.

However, a change soon came to the church which caused it to grow. Some ruffians in the village threatened our church, saying that if I did not show them mira-

cles, they would destroy the church building.

Meanwhile, there was a lady who had been suffering from paralysis for seven years. I started to pray for this lady in order to show the miraculous power of God to those who still believed in shamanism. One day as I was praying for her, I had a vision. I was fighting with a great serpent, and was finally able to cast it out "in the Name of Jesus." The very next day, this lady was marvelously healed.

The lady came to our church, and when the ruffians saw the change, they repented of their sins and accepted Jesus Christ and their Saviour. It was not long before others in the village began to come to church and confess that truly God did exist. Naturally, the church began to grow rapidly.



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Donald McGavran, Editor

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GLOBAL SELECTION

KOREAN CHURCH GROWTH EXPLOSION: Centennial of the Protestant Church (1884-1984), Bong-Rin Rho and Marlin L. Nelson, Editors, Asian Theological Association (Taiwan) and Word of Life Press (Korea), 1983.

Korea is one of the flash points of dynamic church growth in our day. This book not only describes that growth but analyzes the major factors which are causing it. What makes this book unusual is that it is written by 21 Koreans and one American, co-editor Marlin Nelson. You will find chapters by Korean pastors as well as scholars. Major sections include Evangelism and Foreign Missions; Historical, Cultural, and Religious Aspects; Renewal of the Local Church; Leadership Training; and Dangers and Opportunities. This book will inspire and instruct church leaders from any culture. *C. Peter Wagner, Reviewer.*

Retail price \$8.00, Club price \$8.00, Standing Order \$7.20.

INTRODUCING

COUNSELING CROSS-CULTURALLY: An Introduction to Theory and Practice for Christians, by David J. Hesselgrave, Baker Book House, 1984

A helpful, thoughtful study of complex issues surrounding counseling. It broadens awareness to cross-cultural issues and touches on common problems of missionary-counselors. Retail \$9.95, Club price \$8.66.

ISLAM AND CHRISTIANITY: A Muslim and a Christian in Dialogue, by Badru Kateregga and David W. Shenk, Wm. B. Eerdmans, 1982.

Badru Kateregga, a Sunni Muslim, and David Shenk, an evangelical Christian, have co-authored this comparative theology written equally for a Muslim and a Christian audience. A commendable introduction to Islam and the Christian message for the beginner and the seasoned missionary.

Retail \$7.95, Club price \$7.06.

PAULINE THEOLOGY AND MISSION PRACTICE, by Dean S. Gilliland, Baker Book House, 1983.

Undoubtedly this book will become a classic—debated and applied around the world for decades. It will not only open your eyes, but also, refresh your soul and enlarge your vision. Retail \$12.95, Club price \$11.26.

UNREACH PEOPLES '84: The Future of World Evangelization, Ed Dayton and Samuel Wilson, Editors, M.A.R.C., Monrovia, CA, 1984.

Marks the 10-year anniversary of the historic International Congress in Lausanne with 17 articles by important writers. The second half of the book is an up-dated and expanded description of the unreached peoples of the world.

Retail \$13.95x, Club price \$13.95.

RECOMMENDED READING

A WORLD OF DIFFERENCE: Following Christ Beyond Your Cultural Walls, by Thom Hopler, InterVarsity Press, 1981.

A Biblical background is given, with examples along with helpful teaching for cross-cultural communication.

Retail \$5.95, Club price \$5.46.

THE LAST AGE OF MISSIONS: A Study of Third World Mission Societies, by Lawrence Keyes, William Carey Library, 1982.

Describes the dimensions of a most significant new development—the emergence of Third World missions.

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UNDERSTANDING LATIN AMERICANS, by Eugene A. Nida, William Carey Library, 1974.

The author has a grasp of the invisible realities of Latin American culture. This is an essential text for "understanding Latin Americans."

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CHINESE THEOLOGY IN CONSTRUCTION, by Wing-hung Lam, William Carey Library, 1982.

Explores the creative response of Chinese Christians to the remarkable eruption of intellectual ferment in the Chinese renaissance of the 1920s.

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GUIDELINES FOR CHRISTIAN THEOLOGY IN AFRICA, by Osadolor Omasogie, Africa Christian Press, Ghana, 1983.

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READINGS IN MISSIONARY ANTHROPOLOGY II, William A. Smalley, Editor, William Carey Library, 1978.

Provides in a single volume (912 pages) much of the creative thinking from a very formative period in mission anthropology.

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RECENT SELECTIONS

WHERE THERE IS NO DOCTOR, by David Werner, MacMillan/Hesperian Foundation, 1979. Retail \$8.95, Club price \$7.86.

PILGRIMAGE IN MISSION, by Donald R. Jacobs, Herald Press, 1983. Retail \$6.50, Club price \$5.90.

GOD WHO SENDS, by Francis M. DuBose, Broadman, 1983. Retail \$9.95, Club price \$8.66.

DESTROYING THE BARRIERS: Receptor Oriented Communication of the Gospel, by D.P. Kelly, Laurel Press, Canada, 1982. Retail \$9.00, Club price \$8.50.

TO THE GOLDEN SHORE: The Life of Adoniram Judson, by Courtney Anderson, Zondervan, 1972. Retail \$8.95, Club price \$8.06.

THE CHRISTIAN WORLD MISSION: Today and Tomorrow, by J. Herbert Kane, Baker Book House, 1981. Retail \$13.95, Club price \$11.76.

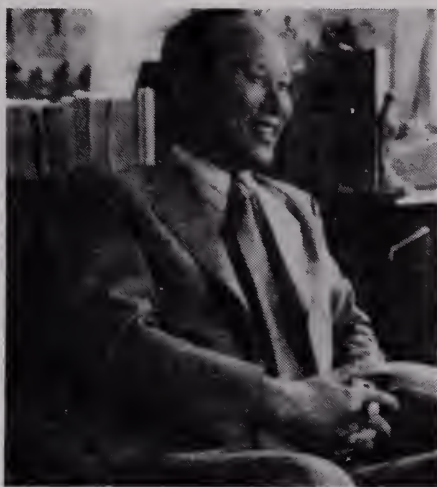
A short time ago while holding an interdenominational seminar for ministers, I was interviewed on television by Dr. McGavran of the Fuller Theological Seminary in California. During the interview I made the point that "without signs and wonders, the church cannot grow." The Fuller Theological Seminary offers a course in "Signs and Wonders." The students showed great interest in this particular course. Surely, signs and wonders have an important role in the growth of the church in today's world.

Now, I do not believe I have received a special gift from God. I just read the Word of God diligently and apply the principles contained therein to my own ministry. As a result, the Holy Spirit works through my ministry. I have seen souls saved, broken hearts healed, physical diseases touched by the power of the Holy Spirit. In addition, I have seen many people become successful after the Holy Spirit came into their lives.

One thing to remember is that signs and wonders can never take place without prayer. Therefore, ministers ought to pray more fervently and eagerly than any other person. I arise at five o'clock every morning and concentrate on praying for one or two hours. Unless I follow this pattern, there is no way I can continue to minister to people. When I am lost in prayer with the Lord, my soul becomes full of hope and encouragement, and my body feels as though I am in a state of ecstasy. This is the reason I admonish ministers to pray for one or two hours early in the morning. By keeping a consistent time, the result will show in the interpretation of the Word of God. To a pastor, the message being preached is like life. The right interpretation of the Word of God is the most important part of the message. How to interpret the Bible determines what to preach. What to preach determines the growth of the church.

Prayer helps to interpret the Bible in the right way. Nowadays, there are many pastors who do not interpret the Bible in the correct way. They are called humanistic ministers. Christianity is to be absolutely theocratic. The Gospel of Jesus Christ should not be used as a political tool. Up until this point, my ministry has been Bible-centered, and it will continue to be so in the future. Every Wednesday and Friday evenings I teach the Word of God chapter by chapter in an exegetical way; even on Sunday my sermon is mainly interpreting the Word.

At one time I neglected praying and used the Bible as a tool of philosophy. This was when our church was at Seodaimun before it moved to Yoido. On one particu-



Dr. Paul Yonggi Cho holds the distinction of pastoring the world's biggest church. Every Sunday, more than 300,000 fill the vast auditoriums of Full Gospel Central Church of Seoul, Korea, in seven services. But this growth did not come easily for Paul Yonggi Cho who recalls the early years when life as a pastor was "horrible and miserable." In this article he tells how God taught him the basics of church growth through bitter experience and fruitlessness.

lar morning, my subject was on "existentialism." After the service, an elderly lady came into my office with her gray-haired husband. I figured they were going to tell me how wonderful the service was, and how much they had been blessed by the sermon. To my surprise, the husband said, "Pastor Cho, I am a philosophy professor in college. My wife forced me to go to church with her. I came here today, and was really disappointed. Your preaching was just like a research paper that a freshman in college wrote. I did not come to church to listen to a philosophical lecture. I came to hear the Word of God."

After this experience, I was shocked and deeply regretted that my sermon had been such a disappointment. I determined anew to preach only the Bible, the wisdom and the knowledge of God. And, I began to pray harder than ever before.

In addition, by praying, a close walk with God is experienced. God is love. That is why God wants to have loving communication with His people. Our fellowship with God becomes deeper and closer through the communion of the Holy Spirit. The pastors who have a deep fellowship with God have power in their min-

istry. By being filled with the Holy Spirit, your ministry will be overflowing with deep abundant truth from the living Word of God.

Being filled with the Holy Spirit is in direct proportion to prayer. There is no way to be full of the Holy Spirit without prayer.

It is because of prayer that the Full Gospel Central Church has been growing so phenomenally. The people in our church pray without ceasing. Every weekend at Prayer Mountain, about 10,000 people gather to intercede in prayer for souls to be brought into the Kingdom of God for our church, and for themselves. Prayer is the motivating power to lead this big ship of the Full Gospel Central Church.

STEP TWO: HOLY SPIRIT

The right relationship with the Holy Spirit is essential to becoming a successful pastor. One time I fell asleep while praying and had a dream. I heard God's voice saying to me, "Pastor Cho, do you want the people in your church to overflow?" "Yes, Lord." "Be filled with the Holy Spirit." "Lord, I am filled with the Holy Spirit."

There is a difference between being filled with the Holy Spirit and having the right relationship with HIM. The person who has the right fellowship with the Holy Spirit is the person who is filled with the Holy Spirit, and should accept Him as a person. To have "koinonia" with the Holy Spirit, a person must have: (1) The relationship of fellowship. (2) The relationship of partnership. (3) The relationship of transportation. Many people fail to have fellowship with the Holy Spirit because they consider Him as an object instead of a person. The Holy Spirit is a person in the sense that He has knowledge, emotion and will.

The Holy Spirit is the spirit of action. I have discovered that when I have fellowship with Him, my ministry is fruitful. Every month there are countless new converts in our church.

Salvation is not possible by might nor by power, but only by the Holy Spirit. It is the Holy Spirit who gives hope to those in despair; comfort and peace to those in sorrow; life and vitality to those in anguish and agony; and healing to those suffering from diseases.

No matter how desperate and disappointing circumstances may be, if you have fellowship and partnership with the Holy Spirit, your church will grow exceedingly.

The secret behind the world's biggest church

From previous page

STEP THREE: MESSAGE

In one word, this message could be labeled "Hope."

I recall while a student in elementary school, many of the students passed out under the hot sun while doing morning exercises. This was due to lack of nutrition. The teachers would move the unconscious students to the shade beneath a nearby tree, and gently massage their faces with cool, refreshing water.

The message of a pastor has the same function as that cool water. Pastors are to lay the broken souls, of those who have passed out because of sins, sorrow, afflictions, and meaningless lives, under the tree of God's love, and encourage them to build up a new life by giving them the message of living water through Jesus Christ. Where there is hope, there is faith. Only then can lives become meaningful. The Bible says: "Where there is no vision, the people perish" (Prov. 29:18).

Many ministers have set up their pulpit in Mount Sinai to judge and condemn the souls of men, instead of quenching their thirst. Why don't they give the Living Water to those who are thirsty? It would be a great tragedy if a pastor only judged the thirsty souls as to why they became so thirsty.

My message of hope is based on III John 1:2, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Some theologians claim that if a person asks God to bless him in a material sense, he is in a low spiritual state. They call it "prosperity religion." Is this wrong? Where can we go to be blessed if not to God? When God created the heavens and the earth and all the things that are in it, He also blessed man. "So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:27-29).

The message of a pastor is to include God's blessings. Obviously, it is wrong to proclaim only material blessings. Above all, pastors must preach the redemption of Jesus Christ. Next they must proclaim the blessing in their own hearts and lives, and the blessings of good health. It is actually because Christ intended to bless us that He suffered and died. Yet, there are people restricting the work of redemption only to the salvation of souls. God wants us to be blessed materially, also. However, if a person directs his mind only to material blessings, it is fleshly desire, and greed which is idolatry.

Christians are to "seek first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The message of hope meets the needs of the people. God is the One who blesses us. As pastors preach this kind of message, their church will increase.

STEP FOUR: ORGANIZATION

One of the reasons churches do not grow is that ministers are only fishing with a rod and reel instead of using the net, also. The net is the Home Cell System. In our church five or ten families belong to one home cell. The home cell leaders and the section leaders work together in the home cells. Even if a pastor organizes the system very tightly, it would be of no avail unless the home cell and section leaders do their jobs faithfully.

At the Full Gospel Central Church, seminars for home cell leaders are held twice a year. Home cell leaders are trained in different ways. First, using the basis of Biblical truth, we help them realize how important and crucial the role of leaders actually is. The Bible is taught very explicitly in order that each leader, in turn, may teach the Word of God correctly to members in his home cell.

Each home cell leader is required to complete a three-month course at our Bible School for Church Laymen and a six month course at our Bible College for Church Laymen.

However, sometimes there will be tears

and holes in the net. Perhaps a home cell leader is not leading his cell according to Biblical truth, or is leading the cell astray. Of course, if a flaw is found in the net, someone has to repair it immediately. The pastor in charge of this particular district is responsible for the repairs. Nevertheless, pastors do their best in starting the home cell so that people may grow and yield fruit in the community.

One point to consider is that pastors must have goals to attain. The main reason why the majority of pastors fail in their home cell ministry is they have not taken proper care of the cells once they have been organized. It might seem hard to set weekly, monthly or even yearly goals, but it is essential for growth. I have watched dogs running a race. Their master puts a rabbit on a wire connected to a tractor so that the dogs can keep on looking at the rabbit while running the race. Our church always sets goals. This is one of the secrets to our growth.

Some people might be afraid the fellowship between pastors and congregation will be severed if the church grows too big. There is no need to worry about this situation, if the home cell system is well organized. Church growth is the will of God. The home cell unit can be considered as a small church. If a church becomes big, it can reach out to more people, and have a broader scope of evangelization.

Our church has over 100 missionaries serving overseas. Moreover, every day my telecasts are being aired in strategic cities throughout the Republic of Korea, and once a week in the United States. In addition, we have provided financial aid to building military churches, and have assisted over 300 churches in the countryside of Korea. And we have donated to many Christian organizations. This information is given to emphasize just how effective a large church can be in ministering to the glory of God. Our ultimate purpose, though, is winning souls.

My prayer is that churches all around the world may grow so that they can glorify God through their ministries.

April 11, 1984

3401 Brook Rd.

Richmond, Va. 23227

Dear Mrs. Moffett,

Thank you very much for the revision material on Prof. Moffett's book. I was responsible for a class presentation on Christianity in Korea for my church mission's class (Dr. Ken Goodpasture is the prof.). I had read The Christians of Korea so I had a good perspective on the historical development. As you said, however, current statistics were lacking and ~~some~~ ^{so were} of the other literature available in our library. Thus your revisions and updating were most helpful.

I also interviewed some Korean students on campus to get a Christian perspective under the present Korean government. Byong-Chul Cho, a graduate student here was most helpful in this respect. He mentioned that he knows Dr. Moffett, from his days as President of the Presbyterian Seminary in Seoul.

Thank you again for this manuscript, it was most helpful.

In His name,
Rich Pollock

(see P.S. on back)

April 12th

P.S.

~~Are~~ Our class presentation was very successful. We received many compliments by both professors and students. We did a little role playing of an actual account of an interrogation by the ~~Korean~~ CIA to an American Methodist missionary who was accused on inciting the people against the ~~Korean~~ government by holding a prayer meeting for those who were imprisoned for demonstrating against the regime of ~~Park~~ then President Park. We then held a panel discussion (Phil Donahue show format) representing as best we could the three church views (Conservative, Moderate, and Liberal) ~~present~~ ^{present} in Korean society today.

I am most interested in receiving a copy of ~~your~~ your final updated revision of The Christians of Korea when it is published. Please keep me posted or let me know when it will be available for purchase.

Again we are very appreciative and greatly indebted to you for your manuscript revisions. Thank you ever so much.

II. Korea's Indomitable Christians:

Some time before the Korean armistice, an American stood near the Front watching refugees trickle in from the Communist terror in the north. He was shaking his head. "I cannot understand these Koreans," he said.

He pointed to a little group of escapees he was trying to help. They had lost everything they owned in the world, except for a bundle or two snatched up as they ran. They had made their precarious way past the Communist lines, out into the even greater danger of the mine fields between the lines. Many, of course, never made it across, but among those who came through was the shivering, ragged little cluster that the American was watching. He shook his head again. "I can't understand them. The first thing they do as they break into freedom is to squat in little circles on the hard ground. Look at them. They're organizing themselves into a church!"

There are more than ^{twenty-three} ~~fifteen~~ thousand Protestant churches in South Korea. ~~There are 2,300 Roman Catholic~~ The capital city of Seoul, alone, is said to have over 3000 churches. One hundred years ago when the first Protestant missionaries landed in Korea they walked for miles through valley after valley in which the name of Christ had never been heard. Today the visitor driving along Korea's highways is rarely out of sight of a Christian church.

Korea is one of two countries in Asia where the largest active religious grouping is Christianity. In the Philippines the predominant faith is Roman Catholic; in Korea, it is Protestant Christianity. But, don't mis-understand. Korea is not a Christian country. Far from it. Out of every one hundred Koreans passing on the street, from

around 8,000,000 Prot 4,000,000 Buddhist
1,500,000 RC 1/3

가나 38%
0 12

475 X's in cabinet
70 X's only
350

~~eighty~~ ~~seventy-five~~ ~~to~~ ~~eighty~~ ~~will~~ ~~not~~ ~~know~~ ~~Christ~~ ~~as~~ ~~Lord~~. If you walk

through the streets of Seoul ~~thirty~~ ~~out~~ ~~of~~ ~~every~~ ~~one~~ ~~hundred~~ ~~people~~ ~~you~~ ~~pass~~ ~~will~~ ~~be~~ ~~Christians~~; but if you walk through the rural mountainous areas and along the seacoasts of Kangwon province in the northeast,

between ninety-seven and ninety-eight out of every one hundred people

you meet will have no effective knowledge of Christ. ~~Almost 53% of~~ ~~is less than 5%.~~ ~~And for rural areas in general, the X'm pop.~~ ~~Almost one-third of the~~

Koreans today will tell you they have no faith whatsoever. But that is

an evasion. In the country unadmitted superstition still dominates,

unorganized but powerful. The cities are still a religious vacuum,

although there are more Christians in the big cities than in the

countryside. Seoul is about 30% Christian and Taegu, Pusan and Kwangju

are somewhere between 10 and 15%. Even so, the cities are still an

unconverted mix of crumbling and disjointed world views. Korea's

cities, in spite of the many churches, are still only beach-heads for

Christ. "Are you a Christian?" a visitor asked former President

Chung-Hee Park, leader of the 1961 military coup d'etat. "No," answered

President Park. "My father and mother were Buddhist, but I am nothing."

A similar answer would be given by many Koreans today.

In 1984 Koreans who claim membership in some organized religious body comprise 47.3% of the population. That is up from 28% making such a claim in 1959. Still, most Koreans like former President Park, are nothing.

But where Koreans have organized themselves religiously, though claims and counter-claims vary widely, the followers of Jesus Christ are in the forefront in power and influence and probably in numbers as well.

All in all, the best estimate seems to be that Koreans are perhaps 6% Confucianists, ¹⁰~~25-29~~% Buddhist, and between 20-25% Christian.

Confucianism is an upper-class elite semi-religion and difficult to

measure in terms of committed followers. Buddhism does not require

A respected B. priest recently commented that rather than the 13,000,000 followers which gov't statistics report, the actual number of believers would be closer to 4,000,000.

exclusive commitment either and has no organizational members. Most

claiming allegiance to the Buddha are Shamanists under the skin.

Shamanism is a loose collection of beliefs, superstitions and fears

which dominate to a greater or lesser degree the vast majority of

Koreans.

Protestants probably comprise about ²⁰~~14~~% of South Korea's population in 1984 and Roman Catholics about 3.5%. If that seems

somewhat less than massive, compare it with other Asian countries.

Thailand is only about 1.1%, Malaysia 5.4% and India 3%. In other

words, where 1 in 90 in Thailand is Christian and 1 in 59 in Japan, 1 in

33 in India and 1 in 9 in Indonesia, in Korea almost 1 in every ⁴~~1~~ is a

Christian.

But more important, Christian influence and leadership in the country is all out of proportion to the Church's statistical share of

the population. The first president of the Republic, Dr. Syngman Rhee,

was a Christian, and so also was his political opponent, the man who

succeeded him as head of government in the Second Republic, Dr. John

Chang. Rhee was a staunch Methodist; Chang a Roman Catholic. The

interim president, between the two, was a Methodist. In 1962 the

presidency of the Republic was still held by a Christian. The position

had been reduced in power by revolutions and coups, but a devout and

ascetic Presbyterian elder, Dr. Po-Sun Yoon, maintained the dignity and

integrity of the high office. Dae-Jung Kim, the man who ran against

2. A leading Buddhist priest commented recently that rather than the 13,000,000 followers which gov't statistics reports, the actual number of believers wd be closer to 4,000,000.

President Chung-Hee Park and almost defeated him in the Spring of 1971 was a Roman Catholic Christian.

Slice into any circle of Korean society and you find Christians: the composer of the Korean national anthem, seven out of eight women members of the National Assembly, cabinet ministers, poets, editors, housewives, doctors, entertainers and shop-keepers. There are Christians everywhere.

Land at Kimpo airport and across the river you can see the transmitting towers of H.L.K.Y., the Christian broadcasting station and popular radio network that is operated by Korea's National Christian Council. Drive from there into Seoul and your taxi driver is quite likely to be a Christian. On your way into the city you will pass the gate of Severance Hospital, the first legally-permitted Christian institution in the country. This hospital has been ministering in Christ's name to Korea's sick and disabled since a grateful King gave to the first resident Protestant missionary some property in Seoul to start a hospital.

"Islands of mercy in a sea of suffering," a Korean cabinet minister called the Christian hospitals. He was paying a tribute to Christian missions at a government ceremony in 1959 honoring the seventy-fifth anniversary of Protestant missions in Korea. The influence of the Christian faith," he said, "has penetrated every phase of Korean life and culture.

Christians Most Influential

LOS ANGELES — No group influences the political, social and welfare policies of Koreans in Los Angeles more than Korean Christians. The more than 100 Korean churches in this area provide a powerful nucleus of religious, moral and cultural leadership.

I have not been able to obtain any reasonably accurate figure on the number of Korean Christians in the Los Angeles area. The congregations of the churches range from less than 100 to over 1,000. The major Catholic church, St. Agnes, where mass is conducted in Korean, has over 500 families attending weekly, some of the people coming from more than 100 miles away. Many Catholics and some Protestants attend regular American church services.

Because of the large number of Korean Christians and the strong church influence here some churchmen call Los Angeles the Suncheon of the United States. Suncheon is a city near Pyongyang which was noted for its Christian population before the Communists took over.

Only about 10 of the Korean churches have their own buildings. The rest share churches with American congregations, which means their services are usually conducted in the early afternoon when the Americans are finished. While this system works reasonably well, most church groups plan and dream of a future in which they will have their own facility.

The congregations of the American and Korean churches which share usually have little to do with each other. They might have a joint service on Thanksgiving or Christmas and, perhaps, a social get-together, but otherwise there is no intercourse. American pastors have told me the one thing they would like to have full time are the Korean choirs, which are much superior to the average American ones.

There is no shortage of trained Korean ministers in Los Angeles. Some Korean churches not only have assistant ministers, but assistants to the assistants. Apparently U.S. authorities have liberal interpretations of immigration laws concerning qualified clergy which leads to the overabundance. Of course many qualified ministers cannot make a living in their profession and have to turn to other work, at least part-time. It is estimated that there is about one new Korean church formed each month and one fails each year.

There is no doubt that Korean Christians do have a slight edge over non-Christian Koreans when it comes

Koreans In America



Pat Rutter

to getting along in the United States. An American friend or employer can identify with a Korean "Presbyterian" or "Baptist" much easier than with a Korean practicing a religion the American may consider "strange and foreign."

Much of the influence of the churches in the Korean community comes through their mutual point of view, which is progressive, but moralistic. Although the churches are extremely individualistic, even chauvinistic at times, the Protestant ministers are united in an association, currently presided over by Han Sung-uk of the Bible Evangelical Church. Whenever a program concerning Los Angeles Koreans is proposed by a community leader the approval of the ministers is eagerly sought. Whenever an individual is appointed to a position in city or county government which may effect Koreans, he will usually spend his Sunday's visiting the various churches and discussing his ideas with the congregations. It is recognized that the churches are a steadying factor in a fluctuating Korean community.

Church Donations

Although the churches do not have considerable financial means, as most Koreans are too busy getting on their own financial feet to provide large church donations and offerings, their welfare activities are important. Of course each church looks after its own members or prospective members, which is particularly vital to new immigrants. They provide assistance and programs for the young and elderly and fill a need for sports activities.

Some churches, such as the Anglican Korean Church, go further. The Anglican church, under the leadership of Fr. Matthew Ahn, have provided surveys of the Korean population and bilingual guidebooks of benefit to all Koreans here. The guidebooks contain just about all the information necessary for new immigrants to conduct their

daily lives. They are available to new arrivals as soon as they step off the aircraft in Los Angeles.

Despite the fact that Koreans have only recently become a recognizable minority group in Los Angeles, one Korean church celebrated its 70th birthday earlier this year. The Korean United Presbyterian Church traces its roots back to May 10, 1906, three years after the first group of Korean immigrants arrived in the United States.

One member of the United Presbyterian Church has been in its congregation for 52 years. Mrs. Park Kyong-sin started attending the church in March 1924 and has missed few Sundays since. She recalls vividly the history of the church during the past half-century. "This church has played various roles in accordance with the passing of time," Mrs. Park said. "In its initial years, the church was the gathering place of Korean patriots fighting against the Japanese occupation of Korea. During the Korean War years it was the relief center for orphans." Mrs. Park was one of those independence fighters, coming to the United States via China.

"The church at first didn't have a choir as today," Mrs. Park continues. "We simply prayed and studied the Bible. But Sunday was our happiest day of the week as we could meet friends and relatives." Mrs. Park pointed out some of the church's oldest items: an old wall clock which still works fine, a 1912 New Testament edition, an early membership list and some old trophies.

Although no local Korean church can challenge the United Presbyterian for the oldest church title, the distinction of being the largest church, physically, will soon go to the Korean Baptist Church. The church now has a \$1 million construction program under way which should be completed by next January. It calls for a two-story structure housing the church, an education hall, nursery, senior citizens recreation hall and other auxiliary facilities.

As I have mentioned in previous columns, my father-in-law is a minister. He and my wife's family won't be able to understand how I wrote a column on Christians without mentioning his — and my — church. Our church is not the largest, but well attended; not the most imposing, but physically attractive; not the most pious, but full of fine people. I could just say that the Hollywood Presbyterian Church is a good, typical Korean church to attend if you're in Los Angeles.



Coffee and George Worth
C.P.O. Box 1125
Seoul, 100, Korea
February, 1984

Dear Friends:

The first sentence or two of a Korean letter gives a greeting about the weather, good fortune, or some religious blessing. So we shall say, "In the depth of winter we ask God to help all of us remember spring, the time when we refresh our lives by the joys of our Easter faith."

On the coldest days in this land, we usually have the bright winter sun to warm the south side of the house. When disappointments and difficulties come in the Korean church, individual and group prayer remind all of us of the power of God in the life of people, a very strong and warm spiritual sunshine.

One of the interesting "difficulties" that many congregations face in the cities of Korea is steady growth. These new people need spiritual leadership and shepherding. Such churches might be: -
a congregation of 200 who have added forty in a year,
or the church that began seven years ago and now has seven thousand,
or it is the largest Presbyterian church with 60,000 people involved,
or the largest Protestant church now serving 300,000 people.

All of these churches follow a pattern of neighborhood groups, cell groups. Every household is visited once a week and encouraged to attend a weekday evening service of ten or twenty people meeting in the home of a neighbor. Of course they are also reminded to go to worship and Bible study on Sunday at the church building. But spiritual life in the neighborhood groups is where the sharing and caring of the congregations takes place.

The pastor of the Yung Nak Presbyterian Church, the one where about 60,000 share in its activities, tells that the real shepherds of the people of the congregation are the one thousand women volunteers. They are the ones who visit the homes, lead these weekly neighborhood services, praying and teaching, sharing their lives. They also have the fun of being together.

One hundred years ago was the time when Koreans started to learn of the Gospel as preached and lived by Protestants and joined with missionaries arriving in this land to found a church. This Centennial is being marked by a number of events. There will be more about that in my next letter to you, but if you want to visit the churches, the land and us, now is a good time. Several tours are being planned. Write to the Asia Office, Division of International Mission, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia, 30365.

Our children and grand-children continue doing well, David and his family continue to work with the Mennonite Central Committee in Kitchener, Ontario. Evelyn and her new husband, Cary McMullen, are a part of the life

of Trinity Presbyterian Church in Hendersonville, North Carolina. The letters from you and them continue to bring welcome news. We hope to be seeing them and any of you next fall.

We pray for all of you that truly this spring will bring spiritual warmth from the many graces of God.

Sincerely,

Coffee and George Worth
Coffee and George Worth

*IS YOUR NAME AND ADDRESS CORRECT? IF NOT, PLEASE CLIP OLD ADDRESS AND SEND WITH NEW ADDRESS AND MISSIONARY NAME TO: Missionary Correspondence Program, Room 304, 341 Ponce de Leon Avenue, N.E., Atlanta, GA. 30365. ALSO, PLEASE NOTIFY THIS OFFICE IF YOU NO LONGER WISH TO RECEIVE THESE LETTERS.

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— 본국종교연구소조사 —

한국 개신교의 교단수가 94개나 된다. 한국종교연구소(소장 김중일)가 한국개신교 1백주년을 맞아 조사한 교단현황에 따르면 개신교의 교단은 지난 1월 현재 94개로 80년 문교부 집계(69개)보다 23개가 늘어났다. 교파별로는 장로교 51, 오순절교 10, 감리교 7, 침례교 6, 성결교 4, 그리스도교 2개 순이며 그 외 단일교파교단이 크게 분열한 결과 '대한장로회보수'라는 이름을 가진 교단이 4개나 있어 소재지로 분류하는 사례까지 있는데 그 현황은 다음과 같다.

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Chonghaktong: Korea's living Shangri-la

French photojournalist visits lost valley near Mt. Chiri

By Lee Tong-kol
Yonhap News Agency

"When the fresh wind blows
From your country,
It seems to me I feel
A wind of paradise..."

A famous French photojournalist expressed his feelings in this way after his recent visit to a "lost valley" in the midst of mysterious mountains in the southern part of the Korean peninsula, where an enclave of the last traditional Oriental ascetic religionists sequesters itself from the world to maintain a pristine simplicity.

The late English novelist James Hilton wrote in 1933 "Lost Horizon," a novel of the "Himalayan valley of Shangri-La" which is like no other valley on earth. No one grows old there, and no one thinks of death. Readers were enthralled by this haunting and timeless story. Later the novel was made into a very successful movie. Everyone who was ever born, from philosophers to ordinary people, dreams of finding an ideal land.

"Chonghaktong," to be referred to continuously in this article, is not a fond invention of dreamers of a "paradise" village, the theme of novels, movies and television shows. It is a real, living Shangri-La in south Korea. Set in the hidden mountains on the southern side of Mt. Chiri, it is a place of enchantment and people living there have a hypnotic dream of paradise that leads them to the everyday happiness of their secluded life.

The name of Chonghaktong, as the three Chinese characters are pronounced in Korean, means the Village of the Blue Crane, the Korean and Chinese equivalent from time immemorial of Arcadia which was a mountainous region of ancient Greece, traditionally known for the contented pastoral innocence of its people.

In the south Korean "lost valley," every person without an exception lives his daily life in ways that remind visitors of life in the Land of the Morning Calm during the Yi (1392-1910) and Koryo (918-1392) dynasties. Observers say they have kept the delicacy and purity of a simpler time.

The villagers all dress in white, even to their footwear. Like the color of swan feathers! The only exception is the wearing of black headgear in the case of male adults. Men over about age 24 never cut their hair but do it up into a topknot, and wear a *gat*, traditional Korean top hat of woven horsehair, or a *kwan*, the dignified headgear of aristocrats resembling the roofs of old Korean pavilions.

Married women in Chonghaktong do their hair up in a chignon with a rod-like, burly pin, while children and youngsters of both sexes have their black hair hanging



These villagers in Chonghaktong, southern Korea, are praying to the portrait of the late religious teacher Rev. Kang Dae-sung to be enabled to outlive the doom which they think has been gathering on every side. The worshipers with hair hanging down in queues to their waists are bachelors. This picture was taken by French photo artist Roland Michaud.

down in queues to the waist.

Chonghaktong has been called a mundane Utopia from the standpoint of the ancient Chinese geomantic principles. Whoever lives in this extraordinary natural environment becomes a supernatural being thanks to the etherial energies from the Jiri mountain to the north as it seems.

A visit to the only village school, putting up a sign writing Chonghak Sodang in Chinese, helps you to realize the heart of the ancient Korea all the more. It is there that all the village children learn to read and write the Chinese characters and Korean alphabet. They also study the usual arithmetic. The village school is in rooms of the master's privately owned house.

Sitting with their legs crossed on the floor, the pupils recite the Chinese classics as in olden times with a monotonous voice, while balancing themselves on their haunches and rocking their upper bodies from side to side to the rhythm of their chanting.

They follow the characters of the Chinese books with the help of a slender stick decorated carefully and count the number of reading repetitions by a sort of rosaries made of paper. They receive no more education in modern schools outside their sanctuary.

The village people, who reside in this valley some 310 km south of Seoul, expect

there will be established the dreamed-of terrestrial Elysium where secular rapacity will never exist. They refuse to adopt most of the conveniences of modern civilization, some even hesitate to have their photograph taken. "If you have your picture taken, you will lose your soul," an old villager insists.

The whole Village of the Blue Crane thinks that they "enjoy a sufficiency of everything that even city people could desire." They transplant rice seedlings in terraced paddy fields, grow potato, sweet potato, corn, barley and other cereals, raise cattle, and treat visitors to honey produced and stored by bees kept near their houses. They live under the roofs thatched with leaves of the bamboos growing in the mountains, and harvest persimmons in autumn.

It is very likely that the Chonghaktong people are the least integrated into modern Korean society; they are giving the nation a flow of satisfaction that such a strange place is still left on earth, pure and uncontaminated from civilization.

When they are ill, they take or apply an assortment of medicinal herbs which they collect near the Mt. Chiri. They also sell the herbs to the outside world.

Why are they leading such an ascetic life deep in the isolated mountains turning their backs upon the rest of the world?

The answer is very simple. The Village of the Blue Crane people are all devoted religionists. The religion they believe in was founded in 1936 during the very turbulent period in the country under the Japanese colonial rule (1910-1945). Its name comprises as many as 28 Chinese characters, perhaps it would be the longest word in the world if it were translated into English.

They believe that if the religious teacher Rev. Kang Dae-sung (1890-1954) were to descend again upon the earth in the near future, the whole world around Korea would turn into a paradise in which people would live free from all cares and anxieties.

The faithful think doom has been gathering around on every side. They are praying ardently to the teacher to escape from or outlive the doom and hope that the anticipated earthly paradise will come true as soon as possible. It is unlike most established religions which have a belief in living with God in the Heavenly City in life after death.

Kim Do-joon, 57, a resident in the "reservation" village, says, "I am confident that people from the outside world will soon follow the Chonghaktong believers letting their hair grow long. We wear white clothes because they are what those of the Land of the Morning Calm used to prefer and the clothes worn in the future paradise will be surely white."

Kim asserts that in the Village of the Blue Crane people are performing only good deeds, believing their village is one of only a few living terrestrial paradises.

Another interesting aspect of life in Chonghaktong is the fact that prospective bridegrooms today far outnumber their female counterparts. As a result, some concerned adults approach visitors from the outside prudently to negotiate for good bridal candidates. It is to be seen what girls are willing to serve these white-clad, long-haired bachelors.

The formal name of the religion in Chonghaktong is the "Si Woon Ki Hwa Yu Pul Son Dong So Hak Hap Il Dae Do Dae Myong Da Kyong Dae Kil Yu Do Kyong Jong Kyo Hwa Il Sim," but usually it is called the "Yu Pul Son Hap Il Kyong Yu Do" in eight Chinese characters. The followers once numbered about 500,000 nationwide while the founder Rev. Kang was alive, and the number is now said to be somewhat lower in 10 places across the nation.

The faithful hold special services 37 times a year on given days at special altars in which the portraits of the late teacher are enshrined in their respective villages. Surely we all, in our confused and rushing world, wish them well, and thank the Village of the Blue Crane for preserving the quiet ways of simple goodness.

Korea beats China 3-1 in Asian men's volleyball match in Japan

TOKYO (AFP) — The Republic of Korea and Japan Sunday (Nov. 27) wound up their preliminary rounds with a clean sweep of five matches each in their respective group contest of the Third Asian Men's Volleyball Championship.



AP-Yonhap Radiophoto
Yoo Sang-hee of the Republic of Korea is holding the Indian Master's Badminton Cup Sunday in Bombay.

In Group B, Korea beat defending champion China 3-1 (15-13, 15-9, 6-15, 16-14).

China finished the preliminary winning four, and losing one.

Both Korea and China qualified for the final league.

In Group A, Japan coasted to an easy 15-6, 15-8, 15-5 win over Taiwan who finished the runner-up in the group winning three matches and losing two.

In another Group A match, India defeated Indonesia 15-12, 15-6, 15-9 to chalk

up its third win against two losses.

Indonesia finished the preliminary with a 1-4 record.

Australia scored an uncontested win over the Philippines who failed to show up in time for the preliminary.

Taiwan, India and Australia all finished the preliminary with 3-2 win-loss records, but Taiwan was the runner-up thanks to better set averages.

In another Group B match, New Zealand outplayed Nepal 3-0 (15-10, 15-1, 15-12) for a 3-2 record. Nepal's record stood

Yoo Sang-hee wins women's singles in Indian badminton

BOMBAY (Reuters) — Denmark's Morten Frost overpowered India's 1981 champion Prakash Padukone 15-7, 15-13 to win the men's singles of Indian Masters Badminton Tournament here Sunday.

The Dane prevailed over Prakash, his regular practice partner in Copenhagen, after a 46-minute battle to build his record against the Indian ace to 19 wins in 21 matches.

Yoo Sang-hee of Korea won the women's singles title by beating Denmark's Kirsten Larsen 11-6, 11-1, then

joined with compatriot Kim Bok-sung to add the women's doubles with a 15-7, 15-15 triumph over Indonesians Ruth Damayanti and Maria Francisca.

The men's doubles went to Danes Steen Fladberg and Jens Pieter Nierhoff, who defeated Steve Baddeley and Martin Dew of England 7-15, 15-6, 15-14.

Frost, who also won the Scandinavian Cup event in Lyngby, Denmark, last month, overcame a 6-2 deficit in the opening game against Prakash by taking seven straight points.

at one win and four losses.

Kuwait chalked up its second win against three losses with a 15-3, 15-8, 15-13 win over Hong Kong.

Hong Kong finished the preliminary winless.

The Group A matches were played in Utsunomiya, north of Tokyo, while Group B contests took place at Sagami-hara, southwest of Tokyo.

The winner of the final league will win the right to play in the Los Angeles Olympic Games as the representative of Asia.

KAL paddlers bag women's event in ICAO ping-pong

The Korean Air Lines (KAL) women's table tennis team won the women's event of the fourth International Civil Aviation Organization (ICAO) goodwill table tennis meet which ended in Tokyo Saturday, by beating Civil Aviation Administration of China (CAAC) team 3-1, a KAL spokesman said.

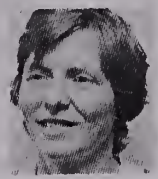
It marked the fourth consecutive victory for the KAL team in the meet. Paek Sun-ae of the KAL was awarded the most valuable player (MVP) prize of the meet.

Crosscurrents

K. Herald
Nov. 24, '83

Komundo

By Susan Pares



A group of three tiny islands, a dot of Korean territory and on some tourist maps not even shown: Komundo, in the waters to the south west of Yosu. Outside of Korea the islands are hardly known. The British, on their far side of the world, are almost entirely ignorant of them, and yet they have a curious link with these little islands. On this date, November 26, I hope I may be forgiven for adding a specifically British angle to my article, since today marks the exact centenary of Korean-British diplomatic relations.

The name "Komundo" signifies "Black Letter Island," given, some say, because high officials in the capital were surprised to find in the 19th century that the local headman was able to use classical Chinese, or the "Black Letter." The English name for the islands is Port Hamilton. Some claim they were so called in honour of President Alexander Hamilton of the United States. Others say they were named in the mid-1840s after the then Secretary to the British Admiralty, Captain WAP Hamilton. Britain's association with the islands lasted from 1885 to 1887. It is an interesting if not exemplary story!

During those years, Britain occupied the islands, erecting buildings and constructing booms across the various entrances to protect the harbour. Observatories were built and a cable laid from the China coast. By mid 1885, one hundred British marines were established there. None of this was by agreement with the Korean government of the day. The decision to occupy the islands was taken without consultation with either the Korean or the Chinese governments, China at that time still claiming suzerainty over Korea. The motives behind Britain's unilateral action were fear of Russian expansion in East Asia and the desire to contain it. Britain was at that time well established in Hong Kong and in the treaty ports along the China coast and in Japan and clearly considered it had a right to intervene in the affairs of the region.

Understandably the countries of the area took a sour view of the British presence in Port Hamilton. Intense diplomatic activity followed the British occupation as the Koreans and the Chinese, together with the Japanese, sought to persuade the British to leave. In the end they did go, but, it would appear, for practical as much as for political considerations. Doubts were voiced within the British government over the usefulness of the islands to Britain, while the value of Port Hamilton came to be questioned by the British naval

authorities too. It was not a good typhoon harbour, there were problems with fresh water, the booms erected proved wholly ineffective, and the islands moreover were virtually indefensible since it was possible from the open sea to lob shells across them into the harbour.

On a wider plane the Russian threat was felt to have receded. For this and the practical reasons already outlined, the British withdrew. They left behind a memorial, however, in the form of a small graveyard. This now contains a tombstone and a wooden cross. The stone records the deaths of two sailors caused by the accidental explosion of a gun in 1886, while the cross notes the death of a boy sailor in 1903. Even though Britain withdrew in 1887, British ships called at the islands up until the 1930s.

The little graveyard is situated on the hillside above the town of Komun on the main island. It is reached by a path that climbs through small terraced fields and between luxuriant hedgerows. The view is wide and exhilarating, stretching across the gap of water that separates two of the islands of further hilltops and the open sea beyond. As a last resting place it far outdoes many others. The area has now been landscaped and enclosed by low columns and a chain. To one side of the gravestone and cross a metal plaque is being erected that records in both Korean and English the facts about the British presence last century in Komundo.

This landscaping work has been undertaken by the local Saemaul leader on the islands and financed from various sources. The Saemaul leader is a sympathetic and able man, worthy of his predecessor who reportedly so amazed the central authorities with his knowledge of classical

(Continued on page 4)

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Choi Kyu-jang, Publisher

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Kim Jong-il, son of Pyongyang chieftain Kim Il-sung. North Korea's overseas mission offices, as a result of the probe into the bomb blast, have been shown to be part of Pyongyang's terrorist network. As Pyongyang's true identity is made clear, all peace-loving countries should join in severing relations with and punishing the perpetrators of terrorism in north Korea.
— Seoul Shinmun

South Korea lets up some on dissidents

By CLYDE HABERMAN
© New York Times News Service

SEOUL, South Korea — The South Korean government has loosened controls on political dissidents in recent weeks, but it has suggested that restrictions could be reimposed if its opponents grow too strong.

One policy likely to be put to an early test is a decision to remove police officers from campuses during student demonstrations unless school authorities ask them back to assert control.

The campuses have been a stronghold of opposition to the four-year-old rule of President Chun Doo-wan. Traditionally, springtime is a big college-protest season in South Korea, and classes have just resumed after a long winter break. The number and size of demonstrations rose dramatically in 1983, and both supporters and opponents of Chun predict even larger actions this year.

While the government has announced its new hands-off policy, no one is saying whether it will last long.

"Colleges should expect government interference if they lack the ability or do not show the sincerity in coping with disturbances on their campuses," Education Minister Kwon E-hyock warned.

In addition, Chun removed 202 dissidents from a roster of people banned from political activity, but that still leaves 99 opponents on what once had been an 835-name blacklist. The 99 include some of

Chun's stronger challengers, such as former presidential candidates Kim Young-sam and Kim Dae-jung, who is living in exile in the United States.

Over the last three months, the government has released about 350 students who had been jailed for taking part in campus demonstrations. More than 1,300 other students who had been expelled from colleges were readmitted, but with an admonition that they stay clear of politics. It is not certain what their response will be.

The well-regulated newspapers also seem to have a slightly freer hand lately, reporting comparatively strong anti-government statements in National Assembly debates. But the press still must follow

fairly stiff guidelines on what it may print, and nothing has changed the almost daily presence of Chun's photograph at the top of every front page.

Even the removal of the police from campuses does not mean that surveillance of dissidents has stopped. Most anti-Chun figures accept as a matter of course that they are watched. Some even develop mild relationships with their "advisers," as the police agents are called. One man was handed an official-looking envelope by his adviser and assumed it was a summons for questioning. When he opened the envelope, he found an invitation to the wedding of the agent's daughter.

Some South Koreans say that the recent government moves reflect

Chun's growing self-confidence in office nearly four years after he seized power in a military coup. He appears to maintain a firm hold on both the military and the bureaucracy. And after several recession-induced setbacks, the economy is now performing well — expanding last year by 9.2 percent, with a 7.5 percent growth forecast for 1984.

Others here, possibly a good-sized majority, believe the latest "liberalization" is nothing but a tactic to create a favorable image on human rights before a visit by Pope John Paul II in early May. Still others say the new campus policy, to cite an example, simply reflects the government's inability in the past to stop student demonstrations through tougher methods.

by over 100 artists and foreign artists and to catch a glimpse

(1950-1951) in Kahoe-dong. It will continue through Dec. 23.

Rev. Park to head World Vision-Korea

The Rev. Park Tae-sun, former president of Yonsei University, was named president of World Vision-Korea Friday, replacing Lee Yoon-jae who assumed the presidency in 1973.

In inauguration ceremonies held Friday afternoon at the Koreana Hotel, the Rev. Park, 67, said that he will exert his utmost efforts in performing his duty, taking advantage of his career as pastor and professor.

The Rev. Park said that during his term he hoped World Vision-Korea will join the ranks of the "contributing" branches of World Vision International and will rise above its current "recipient" status.

Pointing out that over 20 million people in the world die annually because of malnutrition, war and other reasons, he ex-

horted Christians to be more concerned with the situation outside Korea.

World Vision-Korea's new president was born in 1916 in Uisong-gun, Kyongsang Pukto. He studied English literature and theology at Kansai Gakuin University in Japan. He received his Ph. D. in theology from Boston University. He served as president of Yonsei University from 1964 to 1975 and as chairman of the Korean YMCA from 1971-1974.

World Vision International, an interdenominational Christian organization, was founded by the late Bob Pierce in September 1950 while helping orphans and widows during the Korean War (1950-1953).

The U.S.-based worldwide organization is dedicated to serving God through such projects as child care, emergency relief, community development as well as evangelism. It has about 80 branches around the world.

World Vision-Korea was established in

1953. Since then, it has contributed greatly to Korean society with such programs as medical care, child care, leprosy relief, vocational education and cultural programs.

World Vision of Korea has operated the world-famous World Vision Children's Choir since Aug. 22, 1960. The choir has made numerous overseas concert tours and is highly acclaimed around the world.

World Vision-Korea marked its 30th anniversary and inaugurated its new building in May at Yoido. The 10-story building was constructed on a 468 pyong (approximately 1,540 square meters) lot at a cost of 4.3 billion won.

The inaugural ceremony Friday was attended by about 200 Christians of almost every denomination including the Rev. Han Kyung-jik, chairman of the board of trustees of World Vision-Korea, the Rev. Harold S. Hong, dean emeritus of the Methodist Theological Seminary and Prof. Kim Hyung-suk of Yonsei University.



Rev. Park

Korean choir to sing

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The Kore

Korea's only English Daily

No. 9427

United States Edition

SATURDAY, D

KOREAN COSTUME DRAWING — This 17th century gray-black chalk drawing by the Flemish painter Peter Paul Reubens fetched 324,000 pounds sterling (\$472,000) — a world record for a drawing — when it was auctioned at Christie's, London, Tuesday. Christie's said the J. Paul Getty Museum of Malibu, Calif. bought the drawing, "A Man in Korean Costume." Christie's added that the previous record auction for a drawing was 300,000 pounds sterling (then \$555,000) paid for Rembrandt's "A Study of a Nude Woman" in July, 1981.

AP-Yonhap
Radiophoto



12/3/83

Guess who was Korean model for Rubens

Guess who was the model for Rubens' drawing, "A Man in Korean Costume."

As the news was reported that the 17th century chalk drawing by the Flemish painter Peter Paul Rubens (1577-1640) was sold at a record price at Christie's in London early this week, many Korean historians and scholars began to seek the identity of the man who posed for Rubens.

Fr. Choi Seok-woo of the Research Institute for Korean Church History guesses that he might have been Antonio Corea, a Korean who was taken to Italy by an Italian merchant just after the Hideyoshi invasion of Korea (1592-1598).

He said his estimation is based on the "Carletti Discourse," a contemporary Italian account of visit to Japan in 1597-1598. According to the book published in Florence, Italy in 1701, Fr. Choi said, an Italian named Francesco Carletti, the author of the book, started a world tour in 1594 for study to become a Catholic monk. He arrived in Japan some time later and bought five young Koreans at a slave market in Nagasaki in Japan and baptized them.

He left Japan with them in 1598 and arrived at an Indian port by way of Macao. He freed four of the five Ko-

rean slaves in India and took the remaining one to Florence and named him Antonio Corea.

Choi said Rubens stayed in Italy from 1600 to 1608 as a court painter for Vincenzo Gonzaga, Duke of Mantua until 1603. Therefore, he said, there is a possibility that Rubens met the Korean in Italy.

However, Lee Hyun-jong, chairman of the National History Compilation Committee, has a different view. He said the Korean brought to Italy by Carletti was a boy, not an adult as is seen in Rubens' drawing.

Lee said it would have been difficult

for the Korean to preserve his Korean costume until he met Rubens.

He said the model for the drawing might have been another Korean slave in Japan sold to a Middle East country or a Korean who went to Europe as a member of the military forces of China or another Asian country.

Kim Tae-jun, a professor at Myungji University, agrees with Fr. Choi's opinion that the model might have been a Korean who was forcefully taken to Japan and later to Europe.

However, he also suggested another possibility: He said an historical record reveals that Portuguese merchant ships anchored in Pusan during the Hideyoshi invasion and bought Korean slaves from the Japanese to bring to Portugal.

Prof. Kim said the model in the drawing might have been one of those Korean slaves sold to Portuguese merchants.

However, their theories leave many questions. For example, the man in Rubens' chalk drawing does not look like a slave. According to historians, the costume seen in the drawing is a typical Korean dress worn by Yi Dynasty commoners for formal functions.



Rubens (1577-1640), a Flemish painter known for his Baroque style.



Rubens' chalk drawing "A Man in Korean Costume" was auctioned at Christie's in London for a world record price earlier this week.

Four Concepts

An Anatomy of Korean Ethos



by K. Connie Kang
Special to the Korea Herald.

San Francisco

It matters not much how long we have lived abroad, how much filet mignon or pizza we have tasted, or how 'westernized' we have become in the process.

As long as we were born in Korea, and spent our early years there, our outlook will always be colored by our 'Koreanness,' which we feel but cannot always describe to those who don't feel it.

We Koreans are not completely at ease with people who do not understand our attachment to such concepts as 'cheong' (love, Korean-style,) 'palcha' (fate,) 'hunhae' (regrets) and 'nunch'i' (sense.) We are a people who live and die by these four words.

Much more than love

Take 'cheong' — certainly, one of the most beautiful words in the Korean language. The dictionary translation of 'cheong' is inadequate because 'cheong' is love but much much more.

A friend gave it a try and came up with 'affinity,' 'loyalty' and 'humanity.' Not bad, though we must strive for a more complete translation, if that is possible.

'Palcha' is another. We Koreans are in the habit of blaming our misfortunes on 'palcha.'

We Koreans are not completely at ease with people who do not understand our attachment to such concepts as 'cheong' (love, Korean-style,) 'palcha' (fate,) 'hunhae' (regrets) and 'nunch'i' (sense.) We are a people who live and die by these four words.

'Why, oh why, is my 'palcha' so ferocious?' we like to ask ourselves. 'Oh, it's because of my 'Palcha,' we like to answer ourselves.

Does it make it easier to accept our unhappiness if we can pin it on destiny over which we have no control? Perhaps.

What about 'hunhae'? Are we not people filled with regrets? Do we not love to wallow in our regrets? Why do we prefer to dwell on what didn't go right, when it might be more constructive to spend time trying to figure out how not to accumulate regrets?

Her's is a song

If you ever watched and heard an old Korean woman weep over her misfortune, you know the reason. She may be shedding tears and sobbing, but if you listen closely to her words and the way she conducts herself, you will realize that her's is a song. Her weeping/singing performance is guaranteed to make her feel better, especially if she has a large audience. In Korea, an old woman can always count on a captured audience when she feels like weeping.

And, what of 'nunch'i'? Literally translated, 'nunch'i' means a measure of the eye. Think about it...

As we use it, 'nunch'i' is our intuition, it is our sixth sense, it is our ability to quickly size up a person or a situation so we can act appropriately. 'Nunch'i' can make or break a business negotiation, romance and everything else.

We like people with a developed sense of 'nunch'i.'

ans who live by these four indigenous Korean concepts will decline.

I do not know if it is possible to instill those concepts in children who are born here and reared in the American climate.

All I know is that I prefer the company of Koreans who understand 'cheong,' 'palcha,' 'hunhae' and 'nunch'i'. I especially prefer to associate with those who cherish and have 'cheong'.

Sixth sense

For me, the gap between the Korean-born and American-born comes down to the difference in understanding or a lack of understanding of those four Korean concepts. Everything else is secondary.

K. Connie Kang is a Korean-American journalist who resides in San Francisco.



Korea Times Photo

Catholic believers pray for the recovery of Pope John Paul II yesterday at Myong-dong Catholic Cathedral during a special mass said by Stephen Cardinal Kim Sou-hwan.

Statistics Show

81 Pct of Nat'l Population Believe Various Religions

Over 30 million, or about 81 percent of the nation's population, have religions, it was learned from recent reports made by individual religious authorities to the government.

According to the statistics compiled by the Culture-Information Ministry in a handbook on the nation's religions, 30,497,355 are religious believers, which includes Buddhists, Christians and Confucians.

The nation's foremost religion, Buddhism, has the largest number of believers. It marked 12,329,720 as of the end of last year, or 32.9 percent of the population, while Christianity has some 7.18 million Protestants and 1.32 million Catholics.

The traditional Confucianism, with one homogeneous sect unlike other religions, claims 5,194,730 believers, 11,828 of them with clerkship.

The others are Chondo-gyo with 1,152,636 members, Won-Buddhism with 947,993 members and Taechong-gyo with 315,571 members. Over 2 million are affiliated with miscellaneous religious establishments.

According to the handbook, about 6.95 million, or 18.1 percent of national population are atheist or agnostic.

Among the Buddhist sects, the largest is the Chogyae Order, with 1,583 temples across the country, 456 of them yet to be registered with the authorities. The Chogyae Buddhists comprise 8,313 monks, 6,326 nuns, 921,660 male lay believers and 3,644,210 female lay believers.

The second largest Buddhist sect, the Taego Order, has a larger number of temples than the Chogyae Order, 2,279, 1,401 of them unregistered, however.

This Buddhist affiliation, of which the monks are not celibate, claims 3,739,619 laymen at its members.

Following the 'Chogyae and Taego Buddhist Orders in the country is the "Pophwa-jong," order which has 788,110 members and 1,872 monks and nuns at 1,444 temples nationwide.

One of the smallest sects is Miruk-jong. It has four temples and 3,536 members. The Pomun-jong, a unique sect established by bhikkunis (Buddhist nuns), claims 8,235 members, with headquarters in Pomun-dong in Seoul.

The Presbyterian church, the nation's largest Protestant affiliation, has 29 denominations. Presbyterians compose more than half of the total Protestant church members (7,180,627), marking 3,999,137 last year.

The second largest, the Methodist church, has 819,725 members, followed by the

Holiness church.

The major sects of the Presbyterian denominations are the "Tonghap" party and the "Hapdong" party, while the latter is divided into two factions "mainstreamers" and "no-mainstreamers." Observers in religious circles hold that the figures 1,298,285/722,352 for membership claimed by each faction in the "Hapdong" party are overblown.

In the Roman Catholic church here about one fourth of the nation's Catholics are in Seoul, numbering 428,672. Taegu archdiocese, which was founded in 1911, the same year as Seoul's archdiocese, marks the second largest with 133,669 members.

The 4,529 Catholic clergy members include 448 foreigners — one archbishop, 11 bishop, 246 priests, 39 brothers and 158 nuns.

The foreign mission with the largest number of members is the Mormons, who have 338 missionaries from the United States and 11 from other countries.

Among other religious affiliations with comparatively short histories in the country, Islam holds 19,400 members, the Bahai faith 22,280 and "Hanul-kyo" 518,961.

According to statistics, about 60 percent of the 4.2 billion world population are associated with a religion. The largest is Islam with 13.7 percent of the world population; followed by Roman Catholicism (13.5%), Hinduism (11.1%), Protestantism (7.9%), Buddhism (5.9%) and Confucianism (3.7%).

Ceremony Slated For Birth of Sejong

A memorial ceremony will be held today at the King Sejong Memorial Hall in Hongnung, eastern Seoul, to mark the 584th anniversary of the birth of King Sejong, inventor of the Korean alphabet and one of the most virtuous Yi Dynasty monarchs, under the sponsorship of the King Sejong Studies Society.

The country's per capita GNP this year is expected to top \$1,870 under a newly adopted formula for calculating gross national product (GNP), the Bank of Korea (BOK) said yesterday.

The nation changes the base year for GNP calculation once every five years to calculate the country's economic picture by accurately reflecting changes. This is the sixth base year change since 1955.

With the change in base years, such industrial goods as locomotives, oil tankers,

Such financial elements as construction activities by the private sector, service charges and "tips" by employees of entertainment establishments and stone materials for buildings were also newly included in the calculations.

As the nation's economy grew by about the nine percent in real terms this year, the per capita GNP should reach \$1,870 this year, after taking into account the GNP deflator and population increases, the

The total volume of GNP in 1980 rose from 34,321.6 billion won (\$56.5 billion) under the 1975 formula to 37,205 billion won (\$61.2 billion), and that for 1982 increased from 48,088.3 billion won (\$65.7 billion) to 51,786.6 billion won (\$70.8 billion) as a result of the change in base year, the BOK explained.

The annual economic development

The portion of the total cost accounted for by the agrofisheries-forestry industry dropped from 19.9 percent to 18.1 percent during the cited period. Those of social overhead capital and other service sectors climbed from 15.9 percent and 36.2 percent respectively, to 16.3 percent and 37 percent, respectively. In change, the BOK said.

The ratio of total investments-to-GNP rose from 29.2 percent to 29.5 percent due to the readjustments. The national savings ratio and overseas savings ratio also changed from 22 percent and 3.8 percent, respectively, to 23.4 percent and 6.1 percent.

Market value of national land estimated

Moral Victories of a Lonely Nation

HEART OF EUROPE

A Short History of Poland.
By Norman Davies.
Illustrated. 511 pp. New York:
Oxford University Press. \$35.

CARDINAL WYSZYNSKI

By Andrzej Micewski.
Translated by William R. Brand and
Katarzyna Mroczkowska-Brand.
474 pp. San Diego:
Harcourt Brace Jovanovich. \$17.95.

By Zygmunt Nagorski

NORMAN DAVIES, the author of the massive two-volume work, "God's Playground: A History of Poland," has produced another masterpiece. "Heart of Europe: A Short History of Poland" has sweep, a rare analytical depth and a courageous display of the author's personal convictions. The book begins and ends with Solidarity; the unique labor movement thus serves as a frame for the nation's history, with its cycles of suffering seldom understood in the West. Within that frame, Mr. Davies paints a picture of people and of events over which few of Poland's leaders ever had much control. While the leaders hesitated, looking for ways to keep the nation alive and their power intact, the people formed movements that provided rich nourishment for the soul of their country.

Caught by their geography, political realities and strong nationalistic trends, the Poles have been pulled in different directions. Mr. Davies classifies the three major groups that have emerged as collaborationists, conciliators and resisters. Polish tradition going back to

Zygmunt Nagorski, vice president of the Aspen Institute for Humanistic Studies, is the author of "The Psychology of East-West Trade."

Unknown to the Polish Public

Norman Davies, an Englishman of Welsh origins, became an expert in Polish affairs almost by chance: "Twenty years ago, I went to the Soviet Embassy in London and asked for a visa to go to Moscow. They refused, for reasons unknown. (No, I never worked for the British Government.) So I went to Poland instead. I didn't get any further down the railway line than Warsaw that first time. I still go to Poland two or three times a year. I've since been to Moscow, but not to write books."

The 45-year-old Mr. Davies, who is a lecturer in the School of Slavonic and East European Studies at the University of London, laughs and says there is "no way" either his "Heart of Europe: A Short History of Poland" or "God's Playground," a two-volume history of Poland that was reprinted in paperback this year, will be published in Poland. "The rumor is that the General there likes the latest book, but it couldn't be published because of censorship. It's sympathetic to the Polish people and to their history, but not to the present regime. There's an ambivalence toward my work by the Polish authorities. One has relatively little difficulty with officials, who are surprisingly lenient — well, relatively lenient. This year I spoke at two symposia organized by the Academy of Sciences, but there wasn't a word of publicity about what I said in the Polish press. They want their professional historians to know about my books but not the public."

—Herbert Mitgang



KEITH AYERS
Norman Davies.



Cardinal Stefan Wyszyński of Poland arrives in Rome to make his periodic report to Pope Paul VI, 1968.

the days of the partitions in the 18th and 19th centuries would designate these same groups as loyalists, positivists and romantics. The first have managed to make peace with whoever was in power, whether Polish (like Gen. Wojciech Jaruzelski) or foreign (like Catherine the Great). The second always have tried to preserve at least a semblance of national and individual freedom by building bridges between reality and dreams. The church often fell into this category, as did some segments of the traditional Polish aristocracy and the "szlachta" (the gentry). The third group, the romantics, always have wanted change; they have been responsible for the succession of uprisings that periodically rocked the country for the last two and a half centuries. While Mr. Davies is unambiguous in his contempt for the loyalists, seeing their motives as mostly narrow and selfish, he is not sure about the other two.

If the book can be faulted, it is for the author's unwillingness to draw the conclusions his analysis would seem to require. He sees General Jaruzelski not merely as Moscow's man in Poland but also as "the batman [servant] of the Soviet Marshals." Toward the end of the book, he goes even farther, suggesting that the Soviet military viewed the first military dictatorship in the Eastern bloc as something they may wish eventually to emulate at home. The political implications of such a statement are crucial, but then Mr. Davies backtracks by describing General Jaruzelski as the first Polish leader since the war to put Poland in the position of being able to defend itself. Against whom? Those same Soviet marshals who put him in place to begin with? The point becomes even cloudier when the reader of this brilliant book comes upon this description of the nature of Soviet control: "Moscow's allies are not merely held by a collar around their neck; they are held by a leash on the collar, a chain on the leash, a handler on the chain, and, for safety's sake, a muzzle on the mouth, blinkers on the eyes, and a set of trip-wires fastened to the paws and tail. In the parlance of Soviet dog-handling they call it 'fraternal assistance.' Only capitalist dogs can run."

Romantics of Polish vintage derive their strength from literature, dreams and an essential faith in the sanctity of their nation. Adam Mickiewicz, the closest the Poles ever got to a Shakespeare, derided in his "Books of the Polish Nation and of Polish Pilgrimage" the notion of political "interest" and contrasted it with that of freedom, which he equated with Poland's values. And another poetic voice of Poland, Juliusz Slowacki, created a vision of a Christlike nation that has to be crucified over and over again for the world's sins. Was the suppression of Solidarity one of these crucifixions?

It is in his description of Solidarity that Mr. Davies is at his best. He sees the labor movement not only as a political but as a moral force. It is here that one begins to understand why he sees this small nation, rather distant from the centers of power, as being at the heart of Europe. Solidarity captured the imagination of the world by being romantic as well as pragmatic, by being deeply religious while remaining independent of the church hierarchy and above all by acquiring a tremendous following (almost one-third of the population had

actual membership) while resisting the temptation to arm or a plan armed resistance. When the tanks and guns were turned on it on Dec. 13, 1981, Solidarity was inevitably overcome. But from its inner strength, Mr. Davies concludes, flowed its lasting moral victory.

The period when Solidarity thrived witnessed the revival of true cultural life, which had been stifled by Communist orthodoxy. Theater, film, literature, painting and sculpture suddenly blossomed. Educational institutions resumed teaching real, not propagandistic, history; censorship virtually disappeared. Poles breathed freely, and people throughout the world marveled as they watched the newest episode of the Polish drama on their television screens. But those following from the comfortable security of their living rooms knew little or nothing of events behind the scenes. And when the curtain fell on Solidarity, the Poles once again felt alone and abandoned, just as they had during the 1944-45 Soviet takeover, when, in the words of Mr. Davies, "their enemies are strong and near at hand; their friends are indecisive and far away." The fact that modern communications enabled the outside world to observe the Jaruzelski takeover did not change the basic fact of Poland's loneliness.

But it is not because of its place in recent world headlines that Mr. Davies considers Poland the heart of Europe. And it is not because of the rich weave of threads that makes up its history — Polish, Austrian, Hungarian, Lithuanian, French and Swedish dynasties contributed its kings. Nor because of the immense cultural contributions made by Poles in so many areas — music, architecture, literature, physics and anthropology. Or the recent image of the Polish Pope being received by France's Cardinal Jean-Marie Lustiger, another Polish émigré.

RATHER, Mr. Davies sees Poland as the heart of Europe because it is at the center of the superpowers' concerns; its troubles, the author asserts, are "capable of troubling the whole world." The Soviet dilemma over Solidarity — Moscow was unable to make up its mind for 16 months, realizing that a direct intervention could have ruined any chance of a Soviet-American rapprochement — finally resolved itself in a compromise solution fraught with potential dangers to the Soviet Union's own domestic stability. If we accept Mr. Davies's thesis that the Soviet marshals may have used General Jaruzelski as a guinea pig to gauge the extent to which the military could exercise control over the Soviet Communist Party, then the notion that Poland's fate is closely linked with the entire structure of global power distribution may not be far-fetched.

The Roman Catholic Church has been another link between Poland and the West. It made the Poles far more at home with the Latin West than with the Orthodox East. But as Mr. Davies reminds us, relations between the people and the church have not always been easy. During one of the most patriotic uprisings led by Tadeusz Kosciuszko, venerated in Poland and the United States, a number of Polish bishops were hanged by

Continued on next page

A Lonely Nation

Continued from preceding page

moths for treason. Later on, however, the church regained its stature, and at one time during the 18th century bishops sat in the Senate and the primate acted as regent when an interregnum occurred.

In modern times too the Church's role has been considerable. While primates do not act as kings, as spiritual leaders they surpass the stature and authority of the heads of state. The late Stefan Cardinal Wyszyński, who was imprisoned by the Communists only to re-emerge stronger and more powerful than ever, is a case in point. The first biography of him available in English, written by one of his close associates, Andrzej Micewski, is an important yet in some ways faulty contribution to Western understanding of the actual and potential role of the church in a Communist state.

It is important because Cardinal Wyszyński's credo comes out strong and clear — the church is here to stay, and it must accommodate the possible in the service of its essential goal of eternity. "At a given moment, we know what we can do, what we cannot do, and what will have to wait," Wyszyński is quoted as having told a

gathering of priests. It was in that spirit that the Cardinal did his best to render unto Caesar what was Caesar's, knowing full well that in this case Caesar was an arch-enemy of the church. It was in that spirit too that he drew a firm line between collaboration and the church's position and that he went to prison rather than compromise. And finally, it was in that spirit and because of his ability to be both a prince of the Church and a fervent Polish patriot that he rose to a position as undisputed spiritual father of the nation.

LIKE the Pope, he was the product of a besieged and persecuted church. Wyszyński's strength among his countrymen was not only a reflection of his personality and position — often criticized in Poland as being more Vatican-oriented than necessary — but also of the position of the church in Poland. After the Cardinal died, his legend grew. The attempt of his successor, Joseph Cardinal Glemp, to tread the thin line of church-state relations in the wake of Solidarity is viewed by the Poles as often inept and inadequate. While Wyszyński was alive, he was the church. Today the Pope is the Poles' synonym for their faith. Cardinal Glemp is simply bypassed.

Where Mr. Micewski's book is faulty is in its efforts to

paint Wyszyński in exaggeratedly bright colors. In the author's portrayal, he could do no wrong, he could think no wrong. Thus, according to Mr. Micewski, the Cardinal from his early youth managed to avoid any of the three prevailing attitudes of prewar Poland — anti-German, anti-Russian and anti-Semitic feeling. Yet anyone who lived in Poland before World War I would view such a "neutral" person with suspicion. Russia and Germany were traditional enemies; how could anyone aspiring to spiritual leadership be so devoid of what were considered normal human feelings?

Cardinal Wyszyński's place in history is sufficiently secure without having to make him the object of a personality cult. He was strong and persistent, clever in diplomacy and unwavering in faith. He signed agreements with the regime despite the regime's persecutions. He took a leaf from history to remind his critics that during the harshest persecutions in France, Germany and Spain, the church somehow survived and emerged stronger. And when the Government proposed to sign a concordat with the Vatican, Wyszyński pleaded with Pope Pius XII that Vatican antipathy to Communism should not victimize the nation that remained Catholic. It was his way to express his credo — do what can be done and await the future. □

People With Holes in Their Lives

LOVE MEDICINE

By Louise Erdrich.

275 pp. New York:

Holt, Rinehart & Winston. \$13.95.

By Marco Portales

ETHNIC writing — works that focus on the lives and particular concerns of America's minorities — labors under a peculiar burden: only certain types of people are supposed to be interested. Louise Erdrich's first novel, "Love Medicine," a lyrical account of three generations of a Chippewa Indian family, dispels these purloined notions.

The story opens in 1981 when June Kashpaw, an attractive, leggy Chippewa prostitute who has idled away her days on the main streets of oil boomtowns in North Dakota, decides to return to the reservation on which she was raised. Before leaving Williston, N.D., however, June takes on one more client and, afterward, decides to walk back to her home. En route she dies in the freezing Dakota countryside. The legacy she passes on to her family prompts various relatives and acquaintances to recall their relationships with her and to reminisce about their own lives. June's death is thus the event that fires "Love Medicine."

The novel is composed of 14 chapters in which seven narrators relate particulars of the American Indian experience. This structure allows Miss Erdrich to present a variety of voices: each forceful in its own way, each adding a different dimension — cruel, somber, humorous — to what is cumulatively a wondrous prose song.

Albertine Johnson, June's niece and a nursing student at a Midwestern university, takes center stage first and introduces other members of the family who have gathered at the reservation after June's death — Albertine's own mother, Zelda, her Grandma Kashpaw and her aunt Aurelia. Through her eyes we see the arrival of June's son Kimo Kashpaw with his white wife and their child in a new car purchased with the insurance money he received after his mother's death. Lipsha, June Kashpaw's other son, is also at this gathering, as is Grandpa Kashpaw who once, in younger days, posed naked for a painting that hangs in the state capitol. Eli, Grandpa's twin, a symbol of the older Chippewa who never succumbed to the white man's ways, is there as well.

At the center of the story is Grandma Kashpaw — Marie Lazarre before her marriage to Grandpa Nector Kashpaw. In 1934, shortly after a nun attempted to oust Satan from Marie's brain by pouring boiling water into

A Novelist Who Found Her Native Voice

"'Love Medicine' is so weighted toward my mother's side of my family that I feel as if I abandoned my father," Louise Erdrich said laughingly during a phone conversation from her home in Cornish, N.H., which is about 16 miles from Dartmouth College where her husband, Michael Dorris, teaches. Miss Erdrich, whose German-born father and Chippewa mother both worked for the Bureau of Indian Affairs, grew up near the Turtle Mountain Reservation in North Dakota and regularly visited her grandparents on the reservation. Although she has written poetry and, in collaboration with her husband, short stories, she had not written fiction about her Indian background before this novel. "I tried to write about it," she said, "but I just wasn't able to address that part of me, to speak in that voice. It was difficult. It forced me to come to terms with

who I am."

Married for three years, Miss Erdrich credits her husband with the impetus for some of her writing. "There's not much to do here — we don't have many television stations. So when we met, we started writing romantic stories together as a kind of hobby. They're published under a pseudonym in England. Along with other things, our relationship blossomed into a multifaceted literary affair." Her next novel? "Well, it will be set in North Dakota also, but not so narrowly focused on my mother's side — I'll write about the mixture of people I knew."

— Mel Watkins



LOUISE ERDRICH

her ear, the 14-year-old Marie was raped by the teen-aged Nector. Although they married afterward, Nector loved another woman; later he began two-timing Marie, seeing his old love, who is also married. June's son Lipsha, who was raised by Grandma Kashpaw, says that "some people fall right through the hole in their lives." Grandpa Kashpaw does just that; he loses his mind. Love medicines, "something of an old Chippewa specialty," are therefore in order, and the misapplication of one of these tonics by the inexperienced Lipsha brings about Grandpa Kashpaw's death.

These characters might be unfamiliar to most readers, but Miss Erdrich makes us understand and care for them through her selection and skillful presentation of the events, details and attitudes that each of her well-conceived narrators relates. At one point, for instance, Nector says that he was fond of reading the "story of the great white whale," Moby-Dick. "What do they get to wall about, those whites?" his mother says. And Miss Erdrich can bring an element of poetic styliness to descriptions of ordinary events such as digging up dandelions: "Outside, the sun was hot and heavy as a hand on my back. I felt it flow down my arms, out of my fingers, arrowing through the ends of the fork into the earth."

"Love Medicine" is finally about the enduring verities of loving and surviving, and these truths are revealed in a narrative that is an invigorating mixture of the comic and the tragic. Miss Erdrich, who is herself a Chippewa and the author of "Jacklight," a collection of poetry, is a careful writer. Each word, each sentence seems perfectly placed to achieve her desired effect.

"The Beads," to my mind, is the best chapter in the book, mainly because it is sedately narrated by wise old Grandma Kashpaw. But the engaging starkness of the short "Wild Geese" section, told by Grandpa Kashpaw, is also handled extremely well, and there are numerous other scenes, set pieces, that sparkle.

If there are flaws in the novel, one is that the otherwise excellent chapter "Saint Marie," which appeared in *The Atlantic*, ends a bit flatly. Another is that Miss Erdrich might have written more expansively about the younger generation of her characters, such as Albertine and Lipsha. The depiction of Albertine Johnson — who is particularly intriguing because she represents the modern Chippewa woman faced with an undefined life whose shape she must determine — is not rendered with enough depth. We are shown what happens to Indians of the older generation but are left guessing about the futures of Miss Erdrich's younger characters. Are they to spend their lives disturbingly poised between their nation's proud past and the unpromising, uncertain future suggested?

But these are minor objections that do not detract from Miss Erdrich's clear success in portraying the lives of characters to whom most Americans are oblivious. "Love Medicine," which has won a nomination by the National Book Critics Circle as the best American work of fiction of 1984, is an engrossing book. With this impressive debut Louise Erdrich enters the company of America's better novelists, and I'm certain readers will want to see more from this imaginative and accomplished young writer. □

Marco Portales, an associate editor of the literary magazine MELUS, teaches English at the University of Houston, Clear Lake.

Chogye Buddhists resolve feud as Ven. Park assumes power

The Korean Buddhist Chogye Order finally broke the impasse yesterday in the four-month-long internal dispute as Ven. Park Ki-jong, chairman of the ad hoc steering committee, assumed executive power from Ven. Hwang Jin-kyong, former chief of the Central Executive Board.

Ven. Park said yesterday that he undertook the administrative power and official seal at 3:30 p.m. yesterday at the Chogye Temple in Kyonji-dong, Chongno-gu, on the condition that disciplinary measures not be taken against former high-office holding monks.

Ven. Park added that when taking over the executive power, he pledged to Ven. Hwang that all staff members of the week-

ly "Buddhist News" will remain in office and that he will not call former ranking office-holding monks to account for the appropriation of 18 million won which had been used after the bloody clash Aug. 6.

Ven. Pyon Mil-un, head priest of the Pongun Temple in Samsong-dong, Kangnam-gu, who accompanied Ven. Park during the power transfer meeting, said the breakthrough was made because the former executive board at the Chogye Temple and new one at Pongun Temple agreed to a reconciliation without further loss of prestige.

He said that the undertaking by Ven. Park is the same as that by Ven. Lee Song-

chol, supreme patriarch of the largest order who has lived in isolation at the Haein Temple in Kyongsang Namdo. Ven. Lee, after the gory confrontation at Shinhung Temple at Mt. Sorak, instructed senior priests to make reforms.

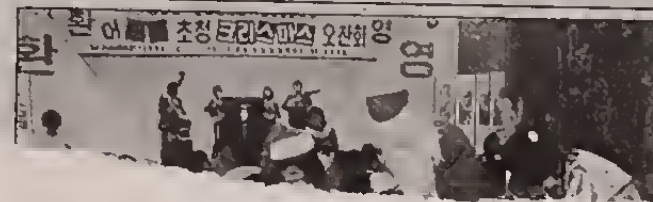
The High Priest Council, in conformity with instructions from Ven. Lee, held a nationwide Buddhist Monks Rally Sept. 5 and through the congregation the council formed the ad hoc steering committee at the Pongun Temple to settle the ever-worsening situation. But the Central Executive Board at the Chogye Temple has refused to accept the emergency committee as a legal organization.

Ven. Hwang, meanwhile, said he handed over the executive power to Ven. Park, acting chief of the sect on behalf of Ven. Lee, in accordance with the instructions from Ven. Lee as well as with the wishes of all Buddhist.

Ven. Hwang said he hopes that the occasion will serve as a momentum to the development on the Chogye Order. He announced his intention to withdraw the lawsuit filed by him to nullify the legality of the ad hoc steering committee. The Seoul District Civil Court rejected the motion Nov. 16.

Ven. Hwang left yesterday for the Magok Temple in Kongju, Chungchong Namdo.

Seonangdang group to sponsor Korean-Japan puppet dramas



Mentally retarded children are enjoying a puppet show charity

Herald *Dec. 24, 1983*
**ROK ranked 4th among
cement exporters in '82**

Korea ranked as the fourth largest cement exporting country in the world in 1982, it was learned yesterday.

According to a recent survey report made by a European cement statistic organization, Korea exported 5,598,000 tons of cement last year to become the world's fourth largest cement exporting country. The largest exporting country in the world was Spain followed by Japan and Greece.

In terms of cement production, Korea was the world's 12th largest production country with a total production of 17,912,000 tons, the report said.

tributions to anybody else involved in the publishing process, from edi-

poems, all translated by Friar and published by Temple

published letters.

Korea

Continued from Page 9

ring the bell, shove the order under the door, and run like hell!"

If the Korean War has a hero for Americans, he is Matthew Ridgway. Not at all flamboyant, save perhaps for his habit of wearing live grenades strapped to his chest, Ridgway was an intelligent, tough and thoroughly professional commander. He rebuilt the shattered Eighth Army in body and in spirit and rallied

the South Korean forces, with the aims of establishing a defensible line across the waist of the peninsula, killing as many Chinese as possible and persuading them and their North Korean allies to negotiate.

Negotiating took a lot more time than the serious fighting, but an armistice finally was agreed upon on July 27, 1953, and an end came to what Averell Harriman called a "sour lit-

*By John Lewis
N.Y.T. Apr. 11, 1962*
tle war." More Americans died in Korea than in Vietnam. Considering the total casualties suffered by both sides, Koreans and others, and the extent of devastation, Harriman's phrase is an understatement.

In the three decades since, the South, at least, has made an astonishing leap forward and boasts one of the world's most rapidly growing economies. Yet today probably more men per square mile stand under arms in the Korean peninsula than in any other area in the world. The peace is uneasy, the politics remain volatile, and the potential for violence is great. ■

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INTERNATIONAL PRAYER ASSEMBLY FOR WORLD EVANGELIZATION
Seoul, Korea

REPORT OF BEN JENNINGS, INTERNATIONAL COORDINATOR
August 1, 1984

Can the International Church of Jesus Christ be mobilized for spiritual war? Representatives of 70 nations and 7 continental areas dealt with that question June 5-11 in Seoul, Korea. One thousand of them joined 2,200 South Korean intercessors at the International Prayer Assembly for World Evangelization. They became an international prayer mobilization team, possibly the first of its kind since Pentecost.

The Prayer Assembly was born in January, 1983 when the Lausanne Committee for World Evangelization approved the proposal from its Intercessory Advisory Group. Dr. Chae Ok Chun is credited with the suggestion of Korea as a 1984 site, to coincide with the Centennial Year of Protestant Missions in that country. The year appropriately marked the 10th anniversary of the Lausanne congress on World Evangelization.

OBJECTIVES

Two distinct purposes guided planning for the International Prayer Assembly:

1. To seek the face of God for (a) revival of the church, (b) spiritual awakening among the nations, and (c) world evangelization for completion of Christ's Great Commission.
2. To equip leaders to promote national prayer movements in their respective countries.

Impetus was given to the IPA at Wheaton '83 and Amsterdam '83. Eighteen hundred persons were recommended as participants from 92 nations.

The famed Young Nak Presbyterian Church ably and graciously hosted the Prayer Assembly. Large banners welcomed participants at the church and the spacious Lotte Hotel.

SIZE

A limited attendance of 400 international representatives was originally envisioned by the Lausanne Executive Committee. Three factors in general induced enlargement of plans:

1. Expectation of the Koreans. "A prayer assembly must be big to build world momentum."
2. Interest among Western prayer leaders. Many ministries desired strengthened prayer bases.
3. Financial resources. Anticipated American participation, in early stages of planning, made important elements economically possible.

JML. PRA VER ASSEMBLY, Seoul. June 5-11, '84

Actually, Third World representation approximated well the original attendance projection. The work of these international representatives formed the core of Assembly action. Attendance was large enough to be significant for Korean Christians, long accustomed to mass meetings of historic proportions. The Koreans provided a crucial dimension to the Assembly.

Scholarship money came late in the preparation schedule. In addition to other significant contributions, a gift was received in mid-May for Third World travel and accommodations. The latter was allocated as follows: \$32,000 each to Latin America and the Middle East; \$64,000 each to Africa and Asia; \$8,000 for an emergency fund.

A five-point grid was used to determine scholarship recipients: 1. A heart for prayer, 2. Involvement in a current prayer ministry, 3. Sphere of influence, 4. Non-duplication with other national representation, 5. Willingness to pay some amount toward personal expenses.

Appreciation is expressed to Wilcox World Tours for special services, including ticketing Third World recipients in minimum time.

From the beginning, it was known that most applicants would not be able to attend. All of them were requested, therefore, to do two things: 1. Have legal documents ready in case God provided funds for them, 2. Assist Pentecost Sunday Day of Prayer where they live if unable to get to Korea.

All applicants were assured that their national activity could, in its totality exceed the Prayer Assembly itself in global impact that day. A letter to the 1,800 correspondents soon will report on the Assembly to them, and request national Pentecost Sunday news from them.

PREPARATION

The International Prayer Assembly was jointly sponsored by the Lausanne Committee for World Evangelization and the Korean Evangelical Fellowship. Dr. Vonette Bright shared chairmanship with host pastor, Dr. Cho Choon Park. Dr. Park is also chairman of the Korean Evangelical Fellowship. Dr. Park experienced serious illness during the past year. He returned from therapy in New York, however, to share Assembly leadership. Dr. Bright constantly amazed colleagues in handling innumerable personnel, finance, program and administration responsibilities. She coordinated elective workshops and delivered daily addresses at the Assembly.

Tribute was paid to her in the closing session for her Assembly leadership and for completion of her term as chairman of the Lausanne Committee Intercession Advisory Group.

In American preparation for the assembly, over 80,000 printed invitations were mailed.

God answered prayer in America in assembling a blue-ribbon Assembly leadership staff who served with great distinction:

Dr. Joon Gon Kim, Executive Director
Thomas Wang, Program Chairman
Debbie Jones, General Coordinator
William Randall, Finance Coordinator

Special Programs Coordinators
John Richard, International Representatives
Dr. David Burnham, Pastors
Al Broom, Pastors Special Facilitator

Debbie Brink, Program Chairman
Sue McDaniel, International
Representatives Coordinator
LaVerne Hintz, Assembly Secretary
Dian Ginter, Travel Coordinator
and personal assistant to
Vonette Bright

Evelyn Christenson, Women
William C. Jones, Laymen
Dr. Richard Lovelace, Theological
Advisory Committee
Rev. Delbert Hosteller, Deaf Ministries
Rev. John McCracken, Blind Ministries

In addition, excellent news coverage was provided by John Jones and Bill Jefferson. Fred Hollis and Mike Adamson supervised a professional team of video recording specialists. Phil DeJong was the official photographer.

KOREAN PREPARATIONS

General Director, Dr. Joon Gon Kim, was God's man for Korea. He recruited a staff of 200, mobilized 18,000 students, recruited over 100 top lay leaders, and an executive committee of 452. His staff worked all night many times. Fourteen hundred graduate students were enlisted for promotion and prayer, plus three pastors and three lay leaders in every local community of the country.

Every Friday night was devoted to all-night prayer meetings. Students also fasted and prayed around the clock in rotation from February on. A breakthrough occurred in late spring when the Korean Centennial Committee accepted a cooperative relationship with the International Prayer Assembly. It was of great significance to Korea that the Centennial and the Prayer Assembly Committees became inter-dependent, primarily under the dual direction of Dr. Kim.

Preparations for the outdoor prayer encampment that paralleled the Prayer Assembly were enormous. Space for 300,000 Korean intercessors was provided in Dook Seom Park, a tree-covered area near the Han River, 30 minutes from the center of Seoul. One thousand camping tents were procured and erected. Three hundred students served as guards and guides.

Parking was provided for 1,000 cars and 100 buses. City bus lines added 337 buses for commuters. A new exit road was constructed. Nearby city and private construction projects stopped all noise for the three day conference. The Korean committee installed a bank, post office, medical clinic, laundry, security, and utilities systems.

Intercessory adoption cards were distributed for 2,837 districts of China, 9,300 villages in North Korea, and 136 countries of the world. Korean intercessors during the encampment were challenged to go out as tent-making missionaries, send their children, or sponsor a missionary.

One seminary closed in order to participate in the Prayer Assembly, and devoted three days to fasting and prayer. Eight government levels and departments cooperated. The Ministry of Religion helped to coordinate cooperation. Two television stations covered the opening session of the outdoor rally.

The Korea Evangelical Fellowship volunteered, before the International Prayer Assembly began, to support a Prayer Assembly for Asia in cooperation with the Lausanne committee.

PROGRAM

A flag procession for all nations represented opened the Assembly. A program developed for the week in a three-phase format:

Eight plenary speakers gave over-all motivational vision for global prayer, as follows:

Dr. Cho Choon Park, "Revival Through Prayer"
Steven Tong, "The Cost of Revival"
Dr. William R. Bright, "Means for Revival"
Dr. J. Edwin Orr, "Fruits of Revival"
Dr. Peter Beyerhaus, "Continuation of Revival"
David Bryant, "Strategy for Prayer Movements"
Akira Izuta, "Evangelization Through Revival"

Special programs were arranged for international representatives, pastors, women, laymen, seminary professors, deaf and blind ministries. Each group investigated three areas of inquiry:

- A. Evaluation - "Where are We in International Prayer?"
- B. Projection - "Where Does God Want Us to Be by 1990?"
- C. Implementation - "What Steps are Necessary to Move from Here to There?"

Seminary professors under Dr. Carl Lundquist worked on recommendations for prayer curricula in Christian colleges and seminaries. Time limited sharp goal definition. Significant, however, were the forming of prayer-oriented friendship ties out of which prayer networks started to grow. Deep spiritual movings were reported in women's and pastors' workshops. Bases were expanded to world proportions in each category of ministry. Written reports now arriving indicate that interaction was mutually invaluable among participants of assorted educational, cultural, and geographical backgrounds.

All special program groups anticipate a permeation of the world in their categories by 1990.

Forty-six general elective workshops dealt with ways and means for implementing international goals. Printed program manuals, Assembly packets, international workshop hosts, excorts, and a cadre of translators synchronized activities.

An International Call to Prayer was affirmed by the Assembly Body on Saturday evening. A 25-member international committee prepared the document along lines followed by the Special Program Workshops. A copy of this Call to Prayer is attached, together with the commitment response form that accompanied it as it was distributed to the Assembly.

To facilitate the work, the Call to Prayer Committee was subdivided according to five responsibilities. Members of the Committee included the following persons:

- I. Theological bases
 - Dr. Richard Lovelace, U.S.A., Couvener
 - Dr. Gottfried Osei-Mensah, Africa
 - Dr. J. Edwin Orr, U.S.A.
 - Dr. Harold Lindsell, U.S.A.
 - II. Evaluation
 - Juan Gili, Spain, Convener
 - Tuk So Koo, E. Malaysia
 - Evelyn Christenson, U.S.A.
 - , Japan
 - III. Objectives Committee
 - Dr. Wesley Duewel, U.S.A., Asia
 - Kundan Massey, Middle East
 - Jose Cardonas, Spain
 - , Chinese World
 - IV. Procedures
 - D. John Richard, India, Convener
 - Oswaldo Orellana, Chile
 - Bill Campbell, U.S.A.
 - Hank McGrew, U.S.A.
 - V. Editorial Committee
 - Sherman Williams, U.S.A., Convener
 - Julliet Thomas, India
 - Jan-Aage Thorp, Norway
 - Bob Kraemer, Canada
 - Thomas Wang, Hong Kong
- Statement Committee Chairman
Ben A. Jennings
David Bryant, Co-chairman

It is regretted that names of Japanese, Chinese, and Korean members were not clearly communicated to the Chairmen, and are not available for listing at the moment.

PRAYER

Strong components in the Assembly were the prayer sessions. Praying with Koreans is a prayer-changing experience! Led by Dick Eastman, a full Assembly prayer session followed each plenary address. The following sequence was used and is being recommended for ensuing National Prayer Assemblies:

- Tuesday - "Revival and World Evangelization"
- Wednesday - "Repentance and World Evangelization"
- Thursday - "Global Crises and World Evangelization"
- Friday - "Effective Laborers and World Evangelization"
- Saturday -
 - 1. "Government Leaders and World Evangelization"
 - 2. "World Religions and World Evangelization"
- Sunday - "Mission Frontiers and World Evangelization"

Impressive to a Brazilian leader was a likelihood that more people prayed in more languages in one place than any other single event since Pentecost.

The entire Assembly participated by chartered bus in three evening mass rallies at Dook Seom Park. Some remained to pray all night on Friday. Time and financial constraints limited attendance to 70,000 at this outdoor conference.

From 7,000 in the rain on Wednesday night, the crowd swelled to 35,000 Thursday and 150,000 on Friday according to the Korean staff. A cumulative total for the week was estimated by Dr. Kim at 300,000.

Two hours of prayer were observed Saturday morning at two prayer mountains near the Capitol. Some participants attended early-morning church prayer meetings--national phenomena in South Korea.

Dr. Kim stated that the Koreans benefitted greatly from praying with Christians from other nations. Many Koreans learned that earnest prayer is possible without being emotional.

UNITY IN DIVERSITY

Strong audible simultaneous praying by Korean Christians was quickly accepted with gratitude and even with tears by conservative Westerners. "My praying will never be the same," a number of participants commented. "I must rearrange my prayer priorities," said others.

Two missionaries in their 80's moved the Assembly with accounts of earlier revivals. Mrs. Mary Moyhan, daughter of Dr. and Mrs. Jonathan Goforth, reported on and brought three thousand copies of a book on the 1906 Korean revival. Miss Olive Lawton spoke on the Shantung, China, revival of the 1930's.

Prayer was offered for persecuted Christians, some of whom were represented at the Prayer Assembly.

Translation difficulties were overcome in some unusual ways. Special language translation facilities were constructed both in Young Nak Church and Dook Seom Park. A number of participants volunteered their time as translators. Workshops used consecutive rather than simultaneous translation. Supernatural grace enabled the large women's meeting to comprehend without translation for some participants on the first day. All were able to join in prayer with understanding, brokenness, and tears. A change in personnel for the pastors' workshop resulted in a great burst of new comprehension on the second day.

A touching communion service concluded the Assembly on Monday morning, led by Pastor Emeritus of Young Nak Church, the noted Dr. Kyung Chik Han. Outstanding music was provided by the host church choir, an international deaf choir, and a number of soloists from Korea and America.

PERSPECTIVE

Exposure to the vastness of prayer responsibility, as outlined in I Tim. 2:1-5, was a startling experience for many participants. The concept of mobilizing the church to pray for entire nations was new.

Special programs for blind and deaf ministries called attention to corresponding world populations of 42 million and 282 million, respectively. The urgent need

for adequate prayer bases was thus forcibly demonstrated. John McCracken and Delbert Hosteller were God's men to raise visibility for those large neglected populations.

MOBILIZATION

Impressive continental and regional delegations met together on Sunday afternoon. They planned active prayer enlistment for their respective areas of the world over the next five to six years. Alignment by nations is listed on an accompanying page.

Gratitude must be expressed for the dedicated Christian organizations, foundations, and individuals whose generosity made it possible for these many national representatives to be present. Those representatives made crucial contributions to the Prayer Assembly.

Resulting from those planning sessions, four principles for future actions emerged:

1. To assist and encourage existing Christian structures in prayer, rather than launch new organizations.
2. To share vision, objectives, and impetus of the Prayer Assembly with churches and organizations at home.
3. To promote national prayer assemblies and conferences along lines of the International Prayer Assembly.
4. To facilitate Concerts of Prayer, a term and concept that grew out of the 18th Century Great Awakenings in Great Britain and America.

FOLLOW-UP

David Bryant, Missions Specialist for Inter-Varsity Christian Fellowship, accepted appointment in 1983 to the position of Follow-Up Coordinator. His address to the Assembly prepared representatives for future responsible roles in international prayer mobilization for the Great Commission. It is hoped that the Assembly budget balance will yet enable him to travel extensively and assist national prayer committees in their newly-forming plans.

I personally look forward to a return to my responsibilities with Campus Crusade for Christ as International Coordinator for the Great Commission Prayer Crusade. However, it will be a privilege to assist with the work of national prayer committees in the course of my travels, if this be requested by the Intercession Advisory Group.

EXTENSION TOUR

One hundred seven Americans extended the Prayer Assembly impact with an extension tour into Canton, China via Hong Kong. A sign outside the Canton Hotel greeted the tour, "Welcome, International Prayer Assembly." Hearts were moved to pray for China as never before. Four experiences made the tour a memorable one:

1. The masses of friendly, responsive, industrious people in a large Communist city.
2. A visit to a Commune and the countryside.
3. A visit with a pastor in a registered church, reopened three years ago after 30 years of closure.
4. A communion service in a communist restaurant.

All was brought into focus in Hong Kong later by Jonathan Chao and Paul Kauffman. In special briefings, those missions specialists informed the group that the present moving of God the Holy Spirit throughout China is a number one Christian story in today's world:

- * There are likely more born again Christians in China today than in the United States.
- * One province is calculated now to be 60% Christian.
- * Regular broadcasts from Hong Kong are currently instructing one million pastors, mostly young men, in the Peoples Republic.
- * Earnest prayer is solicited for revival in Hong Kong churches, anticipating return of that city to the Chinese government in 1997.
- * Tibet, a closed land for centuries, has been opened to outside visitors through Chinese military occupation. Buddhist monks, the only literate people in the country, are thirsting for Bibles!

The tour confirmed afresh that Asia was an ideal setting for the International Prayer Assembly for World Evangelization.

ASSESSMENT

"Prayer is exploding around the world," says Evelyn Christenson. She spoke to a one-day prayer assembly in Japan, the first of its kind to follow the International Prayer Assembly. She found that prayer chains are forming all over that country, and prayer literature is being translated into Japanese. This is a phenomenon being witnessed by many in numerous parts of the world.

American churches may constitute a bigger prayer-development challenge than most other countries. Over 40,000 Prayer Assembly invitations were mailed last winter to American pastors. Two thousand cross-section follow-up telephone calls were coordinated this spring by Special Assistant, Bruce McCluggage. His appraisal was echoed by Al Broom, Pastor's Special Program Coordinator, "Pastors just aren't that interested in prayer."

Pastors able to attend the Prayer Assembly experienced excitement, expanded vision, and practical input for their future ministries. One pastor told his church by overseas telephone, "We must become a world Christian church." Allaying fear that Korean praying might prove offensive, a conservative pastor commented, "This is a highlight of my life."

One pastor wrote, "I believe that the Prayer Assembly was the most significant conference which I have ever attended. This is true both personally and in its potential significance for the work of the Kingdom. I believe that the greatest results of the Assembly are yet to be felt as the ways of God's Spirit move through the lives of His people to various countries represented at the Assembly."

The International Prayer Assembly was a remarkable exhibit of Christian cooperation. A close working relationship with Leighton Ford and Don Hoke of the Lausanne Committee for World Evangelization was invaluable to the Prayer Assembly, as well as help of Jack Dain and Bill Jefferson.

Special presentations were made concerning the Korean Evangelical Fellowship, China, and the Lausanne Committee for World Evangelization. The latter two were presented by Thomas Wang and Gottfried Osei-Mensah.

Henry Holly was a very helpful liaison between America and a number of complications peculiar to Korea. Valuable encouragement was received from Campus Crusade for Christ, Inter-Varsity Christian Fellowship, World Evangelical Fellowship, Change the World Ministries, Billy Graham and the Billy Graham Evangelistic Association, World Vision, Revival Prayer Fellowship, Wycliff Bible Translators, the U.S. Center of World Mission, a number of Christian radio and television stations, and a number of church denominations.

BEYOND 1984

The Assembly in Korea, by its very nature and in keeping with its objectives, began to look ahead to 1990. Workshops considered prayer goals for that date. This Assembly, however, dealt for the most part with mobilization of the church internationally for prayer. It was necessary to begin at this point.

A second major requirement for world evangelization remains to be explored. That field of study is Prayer Strategy, or targeting the praying of the Church cooperatively to cover the world. In view here is assurance that every cultural and geographical part of the unfinished task will be saturated with Biblical intercession.

A second International Prayer Assembly for World Evangelization, five to seven years hence, is therefore highly advisable. Work should begin soon on such a project. Brevity of preparation time was a distinct handicap for the full potential of the 1984 Prayer Assembly. Added preparation time could provide opportunities for greater denominational participation and financial response from Christian foundations.

One valuable contribution in prayer strategy was presented to the Assembly by Thomas Wang and Jonathan Chao. Their compact booklet delineated prayer and evangelistic information for provinces and major cities in China.

Demonstration of the Wycliff Bible translators "Ethnologue," and the World Vision audio-visual, "That Everyone May Hear," were ready for presentation. Their cancellation because of time and space limitations dramatizes need for further international prayer consultation in the future.

Meanwhile, a professional team is preparing video cassette coverage packages of all main sessions in the Prayer Assembly, and a number of workshops that can be used as teaching tools. These videos will facilitate prayer development over coming years among the nations, and will be suitable, in part at least, for television release.

Bob Waymire's Global Mapping Project at the U.S. Center for World Mission can be a dynamic ingredient for a future prayer conference on strategy. His computerized series will provide the first-ever global province-level map series color-coded to show on-going progress of the gospel.

Much more remains to be done in mobilization, also. Recruitment of Christian retirees and use of Christian mass media for prayer enlistment have not yet been explored internationally.

Prayer in the university world is a current burgeoning reality. This vital dimension was missing in Korea occasioned by insufficient time, Asian semester schedules, financial constraints, and resignation of a coordinator late in the preparation schedule. Student prayer movements will go forward apart from the International Prayer Assembly. The momentum of Seoul '84 however, cannot be replaced. It was a mutual loss to both the student world and the Assembly.

David Howard found it necessary to resign for personal reasons, as Coordinator for International Representatives. Happily, D. John Richard was able to step in. He performed with admirable skill.

RECOMMENDATIONS

The International Prayer Assembly launched a new dynamic in world evangelism. It was manifestly ordered of the Lord, and is differentiating now in national prayer movements on all continents. Attention needs to be given, therefore, to principles which can give direction, help and strengthen the movement.

Participation in the International Prayer Assembly will carry a weight of respectability that can be either utilized or abused in any given nation. Some individuals have already requested letters of authorization to represent the IPA in their countries. The Prayer Assembly can easily become a base for personal promotion.

It is suggested, therefore, that at least five policies should be considered by the LCWE and the Intercession Advisory Group in the near future.

The IPAWE (or LCWE or IAG) should be represented in any area by a committee or council which is organizationally, geographically, and culturally representative; and which is devoted to prayer for world evangelization. The goals and procedures of such an entity should be clearly stated in writing.

Permission should be obtained from the LCWE or IAG before any official LCWE or IPA logo is used on printed materials.

The IAG might establish an international prayer council to further international prayer for world evangelization, and to monitor its progress. Each National Prayer Committee for World Evangelization may be represented in the international council by one or more persons, proportionate to the population of the country or region.

The IPawe registration roster will be reserved for general mailings of the IAG or LCWE.

Included in the response device for the Call to Prayer was space for personal commitment for regular financial support for an on-going prayer movement. Two hundred twenty nine people from 41 countries checked this item. Their respective localities, and the number of them, present several policy questions.

- a. Should National Prayer Committees be responsible for their own financial operations?
- b. May they be authorized to incorporate, and establish their own budget?
- c. Shall donor commitments be directed toward National Prayer Committees in their own respective countries?
- d. May the names of committed donors be transmitted to National Prayer Committees?
- e. May a National Prayer Committee be authorized to raise funds in the name of, or with the logo of, the Lausanne Committee? Or the International Prayer Assembly?

New responsibilities may need to be considered by the Lausanne Committee concerning future implementation.

- a. Requested follow-up assistance from North American leaders for several countries, involving allotments for travel.
- b. Receipting international contributions, particularly from North America and Europe.
- c. Possible plan for a future Prayer Assembly, involving funding, budgeting, bookkeeping, etc.

These matters are referred herewith to the Lausanne Committee for appropriate disposition.

WORD FROM THE STAFF

The International Prayer Assembly staff now considers their work completed, with the exception of David Bryant. He has accepted responsibility to coordinate follow up activities among the nations for an undesignated period of time. Two years would seem a reasonable term for his ministry. A suggested job description for his position is attached to this report. We are deeply grateful to Dave, and earnestly pray God's blessings upon him.

Mr. Bryant wrote on June 21, "The IPA in Korea was a scaffolding which the Lord used us to erect so that He could build a new work in the earth. The scaffolding may have been a little shaky, even a little awkward at times. But it stood! And when it was dismantled on Monday afternoon, something of eternal value had been created by the power of the living God, inserted into this moment of history, that was made of gold, silver, and precious stone. We were all tried as if by fire. I know God's word to us changed us--corporately--and we, and the Church, can never be the same.

"When people ask me what really came out of the IPA, I respond in a number of ways. Part of what I say reflects my observations in the above paragraph. I

also go on to say that I believe God raised up the IPA to act as an amplification system. Both by the very existence of the event, as well as through the people revitalized, trained, and sent back into the body of Christ in over seventy nations, the Lord was amplifying to the whole Church what the Spirit is already saying to God's people: now is the time to mobilize into united prayer for spiritual awakening and world evangelization.

"In addition, the 'Call to Prayer' will remain as a document that captures the spirit and vision, as well as the mandate, of the IPA and puts it before the Church at large. I'm particularly excited that that document must be now laid at the feet of the Lausanne Committee in Germany in September. It could become a new benchmark for the Lausanne movement, as we openly and aggressively commit ourselves to the mobilization of united prayer with as much zeal and sense of strategic importance as we do to all other aspects of assisting the Church to fulfill the Great Commission."

How the Lord did coordinate the IPA staff! It has been a remarkable team. We have all considered ourselves on loan to LCWE for the Prayer Assembly. It has been an honor to each one of us to serve the Lord in this tremendous endeavor!

We were never able to meet together as a unit, and probably never will this side of heaven. We are now scattered already to many countries of the world and States of the Union. However, we have been conscious of Christ's presence and action unifying, motivating, guiding, and strengthening each one of us.

Preparations and execution of the Prayer Assembly were all beset by crises. The situation did not cease until the closing triumphant hymn. It was something of a battle all the way. We learned to trust God in a new way. We literally prayed our way through the past year. This, of course, was pleasing to God.

But let it be noted well that a constant series of victories outmatched the series of crises. As Vonette Bright wrote in her welcome to Assembly Participants, "The obstacles that have been overcome in the last eighteen months in order for this Assembly to take place are countless. Serving the Lord is always a walk of trust, but when one adds the dimension of united, specific prayer, invading Satan's territory, one realizes how much the enemy of men's souls hates prayer. This Assembly is a witness to the faithfulness, the power, and the victory of Jesus Christ."

Harold Lindsell expressed Assembly sentiment well. "We are living in a new age. The Western Age is diminishing. The cause of Christ will be furthered by non-whites. The post-Christian era is in process of being turned around by prayer. We are vitally interested in enlistment under the Lordship of Christ."

Two contrasting impressions linger. 1. A sense of incompleteness. Certain significant leaders and important countries were missing. The "big bang" may come later, as originally envisioned by the Lausanne Committee. 2. A sense of completion. God triggered His own nuclear bomb, as captioned on the Dook Seom platform. He fielded an army for spiritual war.

Koreans in Japan: Forever Aliens in an Alien Land

By CLYDE HABERMAN

Special to The New York Times

TOKYO, Aug. 30 — On a street corner in Hiroshima, near a small bridge, a stone monument stands in memory of 20,000 Koreans killed in the 1945 atomic bomb attack.

Thousands of Koreans, whose country was then under Japanese colonial rule, were involuntarily brought to Japan during World War II to make up for labor shortages. About one of every four civilians who died in Hiroshima that day in August 1945 was a Korean.

Near the street corner by the bridge is the famous Hiroshima Peace Park, with a cenotaph dedicated to the many thousands of Japanese who died in the nuclear blast. Korean groups have tried to have their monument moved into the main park, but city officials turn them down. They say that there is room for only the cenotaph and that they rebuff not only Koreans but also many other groups seeking space inside.

When the subject of the Hiroshima memorial arises, Koreans in Japan smile knowingly. Even in death, they say, they are made to feel their separateness from the rest of this country.

They say they are also made to feel separate in life, too. Many are the children and grandchildren of those people brought over as forced laborers. Four out of five were born here. But the 670,000 Koreans in Japan are still outsiders, the victims of routine discrimination in housing, jobs and social welfare programs.

Regarded as Foreigners

What rankles many of them is that even if they are born in Japan they must apply for citizenship. Otherwise they are regarded officially as foreigners, required to register as alien residents and to be fingerprinted every five years.

Their problems tend to be ignored, but they have received sudden attention because President Chun Doo Hwan is scheduled to arrive in Tokyo next Thursday — the first official visit by a South Korean leader to his country's former colonial master. Mr. Chun has been quoted as saying that he hopes for a "good faith" Japanese effort to improve living conditions for Koreans, but Korean residents do not expect much will change. Many bitterly oppose his trip.

The Koreans in Japan are divided as deeply as the Korean Peninsula itself, with some strongly supporting the Chun Government in Seoul and others just as fervently loyal to the North Korean leaders in Pyongyang. The two camps have almost nothing to do with each other, except perhaps for mutual denunciations.

Nevertheless, they share the same social problems, and together form the largest group of resident aliens in a country that puts great stock in the homogeneity of its 120 million people.

"Generally speaking," said Ha Jung Nam, a technical-school graduate from Osaka, "being a Korean means daily tension and irritations."

Discrimination in Jobs

Some young Koreans say they take it for granted that, with few exceptions, major Japanese corporations will not hire them, and if they do, chances for advancement are slim. Most wind up working for other Koreans, often in restaurants, bars and pinball parlors. According to some estimates, the average Korean earns 30 percent less than



Associated Press

Members of the General Association of Korean Residents in Japan, which is loyal to the leaders of North Korea, rallying yesterday in Tokyo to protest the scheduled visit of President Chun Doo Hwan of South Korea.

Japanese in comparable jobs.

Yun Chung Il, a 25-year-old civil engineering graduate of Okayama University in central Japan, said he looked for work in Japanese companies but concluded he would probably go nowhere and so settled for a Korean-owned concern in Tokyo.

"The pay is lower," he said. "But I feel safer and more reassured there."

Mr. Yun also chose to retain his Korean name. Others in his situation try to "pass" by using Japanese names, but even that device is far from foolproof.

Pak Chong Sok found that out. Under the Japanese name of Shoji Arai he was hired by the Hitachi electronics company, but his employers dismissed him after discovering he was a Korean. It took Mr. Pak several years, but he ultimately prevailed when the courts upheld his charges of bias. That was a decade ago. Koreans assert that the only real change since then is that companies have learned to be more subtle.

Insults and Slurs

Questions of housing and employment aside, Koreans say they are harassed by insults and slurs. One 12-year-old Korean in Kamifukuoka, north of Tokyo, could no longer take the taunts of his schoolmates and committed suicide.

Youngsters, in particular, are confused about why they are singled out. They are second- and third-generation residents, Japanese in nearly all respects except for their parents' alien registration cards.

When the war ended there were 2.5 million Koreans in Japan, most of whom soon returned home. Those who stayed became trapped in a legal quagmire. As imperial subjects, they had technically been Japanese citizens. But the peace treaty formally ending the war in 1951 stripped Japan of its colonies. Those Koreans who remained — most commonly in enclaves in Osaka, Tokyo and Kobe — found themselves equally stripped of nationality.

By then the Korean Peninsula had split in half and a ruinous war had begun. Most of the dispossessed Koreans could not go back, and so they simply hung on — stateless, divided among themselves and treated as foreigners by the very people who had compelled them to come.

Among Japan's Koreans, the North-South divisions run deep and often decide where people work or where their children attend school.

Two Groups of Koreans

The pro-South group is called the Korean Residents Union in Japan, or Mindan. It claims 450,000 members and receives, its officials say, \$4 million a year from the Seoul Government to perform consular services and other duties.

On the other side is the Pyongyang-affiliated General Association of Korean Residents in Japan, or Chongryun, with 200,000 members. Its leaders, maintain, however, that they enjoy greater support than the numbers suggest and that many Koreans join Mindan because it is safer in Japan to ap-

pear to favor Seoul.

Chongryun says it received \$6.2 million in aid from North Korea last year, mostly to help support its network of 150 schools and trading companies, credit associations and news service. Pro-South forces assert that Chongryun also runs spying missions for Pyongyang, but the charge is denied.

Both groups emphasize Korean culture, although Chongryun seems more insistent, requiring that only Korean be spoken in its classrooms and that female students wear the traditional flowing Korean dress. They are not interested in becoming Japanese, they say, only in ending discrimination.

Cling to Their Identity

Still, many Koreans, growing up with limited knowledge of their own language and history, find it easier to acquire Japanese citizenship. Last year 5,532 chose to do so. The others, whether they favor the North or the South, cling to their identity and look for the situation to improve.

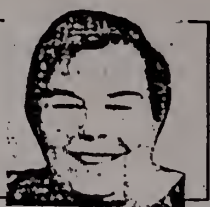
Younger Japanese, they say hopefully, appear to be less bigoted than their elders. But that they have a long way to go was underlined for them recently when one of Japan's most important political figures said of Korea, "I don't like that country, to tell the truth."

The politician, Rokusuke Tanaka, who is secretary general of the governing Liberal Democratic Party, said later he was speaking off the record. But the damage was done. Koreans in Tokyo said he must have meant it, and they were not surprised.

Korea's Heritage

Secret of Room 201 (4)

By Jon Carter Covell



The public response was so great to the three previous columns about events in Korean history associated with the "imperial suite" of the Japanese-built "Chosen Hotel" that this writer has decided to add a little more. These are abridgments from a future book tentatively titled "Seoul Through the Windows of the Chosun," in which seven decades of the capital's life are reviewed, as events swirled around its landmark hotel. (October-November publication date)

Dr. Syngman Rhee, Korea's first President, was undoubtedly the most famous of Korean guests to occupy Room #201, the corner suite on the second floor in the old Japanese hotel, a vantage point from which the city stretching north toward Pugaksan could be seen, and also the "Temple of Heaven," built in 1897 by King Kojong as part of his plan to declare himself "Emperor" rather than "king." (Rhee stayed 10/16/45 to 2/7/46.)



Dr. So

Another Korean, even older than Dr. Rhee, spent over a year at the Chosun during the critical period of the American occupation, when Korea's future was in flux. Dr. Jaisohn was 82 when he arrived at the Chosun as a "guest of the occupation." Today's young Koreans may not realize how elderly were some of the early independence figures. This is particularly noteworthy when the official retirement age is so early here now.

Dr. Philip Jaisohn was even more of a long-term fighter for Korean independence than Syngman Rhee. In fact he gave lectures in 1896-97 which were attended by the younger Rhee, as well as Hugh Cynn, whom Rhee later asked to run as his successor, then Rhee changed his mind. Ann Chang-ho and Kim Kyu-sik were also eager listeners to Jaisohn's series of lectures at Paejae Academy.

Way back in 1885, when only a youth of nineteen, this Dr. Jaisohn, born So Chae-pil, had been part of a group which kidnapped King Kojong and held him for three days, issuing commands in an effort to reform the government. Unfortunately, the Korean people, as well as the king, were not ready for liberal reforms at that time. Five of the ardent youths escaped to Japan. There So Chae-pil worked for three months and saved his money. Then he had accumulated enough for a steerage ticket to San Francisco.

Because he was bright, and a Christian convert, various Americans helped him, and eventually by working days doing translations for the Army Medical Library and attending medical school at night, he got his M.D. by 1895. He was soon an assistant to the famous Dr. Walter Reed, whose name is known to almost every American. Dr. Jaisohn married an American woman and had acquired American citizenship by this time.

But he had not forgotten his dreams for

an independent, modernized Korea. Therefore, when an invitation came to return to Korea, he did so. Philip Jaisohn is best known for publishing a newspaper, titled *Independent*. It was half in English and half in *Hangul* (an even greater innovation than the English part, for scholars still had little use for the Korean phonetic alphabet).

Dr. Jaisohn also organized the Independence Club, and lectured weekly on democracy, parliamentary rules, and how to give public speeches. But Jaisohn was too far ahead of his time, as both Korean and Japanese leaders told him, and even American missionaries. In the spring of 1898, he gave up the unequal struggle, hoping to return to Korea, when democracy had a better chance.

It was not until 1947 that he came back, but for the past half century Jaisohn had used most of his income as a doctor, to promote the concept that Korea needed her independence (from Japan).

While on a home leave in 1947, the American Occupation's commander, Lt. Gen. Hodge visited Dr. Jaisohn in Maryland and invited him to come to Seoul as his chief adviser on Korean affairs. Dr. Jaisohn's daughter Muriel accompanied him, so they both had rooms at the Chosun, she acting as his secretary. Suite #201 again was the logical choice.

Dr. Philip Jaisohn was not only older than Dr. Rhee, but less cantankerous, and thus universally respected. Many prominent people visited his suite at the Chosun. He had no political ambitions and had forgotten some of his native language during the half century he had been away, married to an American and having mostly English-speaking patients. Rhee didn't want any rivals, especially someone who spoke better English than he did, and was so universally loved.

After the National Assembly elected Syngman Rhee as the first President of the Republic of Korea, to start serving his term Sept. 15, 1948 (three years after Japan's defeat), Dr. Jaisohn decided it would be best if he returned to the USA. If the incumbent president had invited him to stay, Dr. Jaisohn probably would have done so, but no word came from Rhee.

The Chosun Hotel was slated to return to the hands of the new government on Sept. 15. A crowd gathered at the hotel on Sept. 11 to see Dr. Jaisohn off. Its numbers filled the courtyard and overflowed toward the Temple of Heaven in the garden.

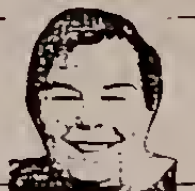
Inside Kim Koo, his lifetime friend, was bidding Jaisohn a fond farewell (Kim Koo was shortly to be murdered). Others were there, too, members of the National Assembly and future government officials. Some were in tears to lose such a man. He seemed to be Korea's best friend, and he was leaving while good advice was still needed. Jaisohn loved both countries. He didn't want to have jealousy mar the President's first term. Rhee was not there to see him off.

From the Chosun Hotel many followed his party to Incheon, to wave a last goodbye to Dr. Philip Jaisohn and his daughter as they stood on the deck of the ship.

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Because he was bright, and a Christian convert, various Americans helped him, and eventually by working days doing translations for the Army Medical Library and attending medical school at night, he got his M.D. by 1895. He was soon an assistant to the famous Dr. Walter Reed, whose name is known to almost every American. Dr. Jaisohn married an American woman and had acquired American citizenship by this time.

But he had not forgotten his dreams for

an independent, modernized Korea. Therefore, when an invitation came to return to Korea, he did so. Philip Jaisohn is best known for publishing a newspaper, titled *Independent*. It was half in English and half in *Hangul* (an even greater innovation than the English part, for scholars still had little use for the Korean phonetic alphabet).

Dr. Jaisohn also organized the Independence Club, and lectured weekly on democracy, parliamentary rules, and how to give public speeches. But Jaisohn was too far ahead of his time, as both Korean and Japanese leaders told him, and even American missionaries. In the spring of 1898, he gave up the unequal struggle, hoping to return to Korea, when democracy had a better chance.

It was not until 1947 that he came back, but for the past half century Jaisohn had used most of his income as a doctor, to promote the concept that Korea needed her independence (from Japan).

While on a home leave in 1947, the American Occupation's commander, Lt. Gen. Hodge visited Dr. Jaisohn in Maryland and invited him to come to Seoul as his chief adviser on Korean affairs. Dr. Jaisohn's daughter Muriel accompanied him, so they both had rooms at the Chosun, she acting as his secretary. Suite #201 again was the logical choice.

Dr. Philip Jaisohn was not only older than Dr. Rhee, but less cantankerous, and thus universally respected. Many prominent people visited his suite at the Chosun. He had no political ambitions and had forgotten some of his native language during the half century he had been away, married to an American and having mostly English-speaking patients. Rhee didn't want any rivals, especially someone who spoke better English than he did, and was so universally loved.

After the National Assembly elected Syngman Rhee as the first President of the Republic of Korea, to start serving his term Sept. 15, 1948 (three years after Japan's defeat), Dr. Jaisohn decided it would be best if he returned to the USA. If the incumbent president had invited him to stay, Dr. Jaisohn probably would have done so, but no word came from Rhee.

The Chosun Hotel was slated to return to the hands of the new government on Sept. 15. A crowd gathered at the hotel on Sept. 11 to see Dr. Jaisohn off. Its numbers filled the courtyard and overflowed toward the Temple of Heaven in the garden.

Inside Kim Koo, his lifetime friend, was bidding Jaisohn a fond farewell (Kim Koo was shortly to be murdered). Others were there, too, members of the National Assembly and future government officials. Some were in tears to lose such a man. He seemed to be Korea's best friend, and he was leaving while good advice was still needed. Jaisohn loved both countries. He didn't want to have jealousy mar the President's first term. Rhee was not there to see him off.

From the Chosun Hotel many followed his party to Incheon, to wave a last goodbye to Dr. Philip Jaisohn and his daughter as they stood on the deck of the ship.

PONTIFF: John Paul Loses His Temper

IN KOREA

Continued from Page 1

However, when an Italian newspaper correspondent chided him for failing to come to grips forthrightly with the grave political and human rights issues that plague the people of South Korea and, to a degree, those of the other countries he visited, the usually gentle John Paul became livid.

"This concentration on politics is a false concept," he thundered in Italian.

"You, of all people, should be aware of the moral dimension," he said, wagging a finger at the startled journalist. "We cannot let ourselves be limited to a political dimension when the fundamental dimension of man is the moral dimension."

Almost Shaking

Almost shaking with anger one moment, John Paul regained his composure by the next and began patiently lecturing the Italian newspaperman on the nature of the papacy as a moral and spiritual power and his own role as a religious pastor, not a political antagonist.

A few steps further along the aisle, an American journalist reopened the question that had so vexed the pontiff by asking why he had not directly answered the complaints that had been courageously put to him by South Korean young

people concerning oppression by their autocratic government.

This time John Paul remained calm, admitting that he was "aware of the distance between their questions and my answers."

The youngsters, at a special youth service in Seoul, had risked retaliation by South Korea's regime by openly asking the Pope how they should cope with injustice, suffering, labor exploitation, official violence and the futility of applying Christian idealism to "the logic of power" in South Korea.

Unspecific Answer

"Your weapons are of a different kind," he told them, avoiding the specifics of their questions. "They are truth, justice, peace and faith, and they are invincible."

To his American questioner on the papal plane, he explained that "this distance (between the young people's questions and his answers) is necessary. They should reflect. I should give them from the Gospel some principles from which they should find the complete answers," he said.

According to his closest aides, John Paul was explaining to both questioners what he thought was already self-evident.

"As the Pope, he sees himself as the spiritual father, not as a political counselor," explained a priest in the

papal entourage.

Taken in sum, the pontiff's remarks to the reporters on his plane underlined what already has become clear to those who have regularly traveled abroad with him during his 5½ years as head of the Roman Catholic Church.

John Paul II is a missionary Pope whose mission—first, last and always—is to preach the Gospel worldwide to believer and non-believer alike, to inspire the lesson of the Golden Rule in all who will listen and to administer the sacraments to the faithful.

Even in his native Poland and the violence-torn nations of Central America, where his mere presence last year was a profound political act, his often politically loaded messages were those of a religious evangelist preaching the Christian virtues of peace and reconciliation with a firmly spiritual base of social justice.

Politics Are Inescapable

Here in the Vatican, where he often speaks out against the materialism of Marxist communism and Western capitalism—emphasizing his belief that both systems are unjust, economically unfair and dangerous in their growing confrontation of arms—political messages may be inescapable. However, they are always couched in moral and religious terms.

Before parting from his questioners on the papal plane, John Paul summarized the religious simplicity of his pastoral mission to the world by comparing himself to a bishop working within a diocese: "He

should travel, he should visit, he should be with the people," the Pope said.

Then, as ever the peacemaker with a Christian message, he raised his arms in a familiar gesture to the

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PROSPECTS FOR DEMOCRACY IN KOREA

by Kim Dae Jung

Professor Falk, Ladies and Gentlemen:

It is a distinct honor to be invited to Princeton, one of the great universities of the world. The influence of these halls of learning is truly felt in the legislatures, the laboratories, the lecture halls and the pulpits of the entire world.

Today I am especially aware that from this university have come the missionaries and statesmen whose influence on twentieth century Korea has been profound. This includes several generations of Moffetts, including Professor Sam Moffett who has now returned to your faculty after a distinguished career in Korea. It also includes the American president for whom this School of Public Affairs is named, Woodrow Wilson.

In 1919, Woodrow Wilson's Fourteen Points of Self-Determination inspired the Korean people's struggle against Japanese colonialism. In 1948 another Princetonian, Rhee Syngman, became newly independent Korea's first president. Although both Wilson and Rhee ultimately failed to respond adequately to the Korean people's aspirations, we must appreciate their efforts and the reasons for their failures if we are to learn for the future.

Thus, I am particularly honored to come to this seat of so much important history involving my own country, to think with you about the prospects for democracy in Korea today.

Since our liberation in 1945 and the founding of our Republic in 1948, we Korean people have made strenuous efforts to realize democracy. However, democracy still remains a distant goal. In its stead, we have faced a succession of dictatorships which have grown more brutal with the passage of time. Not surprisingly, therefore, there is a widespread belief in Korea as well as in the United States that democracy will remain just a dream for the Korean people. Even some leading intellectuals seem to share this pessimism. I plan to offer a critical assessment of the prevailing pessimism with regard to the prospects for democracy in Korea.

A. There are five reasons why democracy has not yet materialized in Korea.

First, what little democracy we have known in our brief modern history was not primarily our own achievement. It was handed to us as the bi-product of American victory over Japan. Thomas Jefferson once said that the tree we call democracy grows on the blood of the people. In other words, democracy cannot be expected without the sweat and sacrifice of the people.

Let me tell you a story about which I still do not know whether to laugh or cry. Before the 1980 military coup d'etat, I made a public speech at the YWCA in downtown Seoul. In that speech I quoted Thomas Jefferson, stressing the historical necessity of building a democracy by our own will and efforts. Later,

*Note: Passages enclosed by these marks, / _ / will be omitted in the presentation of this speech in order to allow more time for discussion.

when I was sentenced to death on the charge of sedition by a military court, I was accused of using Thomas Jefferson to incite a riot. If Thomas Jefferson had been in Korea at that time, he might have been the one to receive the death sentence!

/Although countless patriots gave their lives to attain independence from Japanese colonialism, our liberation, in the final analysis, was achieved apart from this struggle, by the U.S. victory over Japan. When compared with your War of Independence from the British, ours was much less clearly rooted in our own blood and sacrifice.

The founding of our Republic in 1948, similarly, was the product of the international political situation. That is, the Cold War was mainly responsible for the establishment of separate political entities in south and north Korea. As such, the Republic of Korea was designed much more to meet the needs of external powers than to fulfill the dreams of the Korean people. This was the first obstacle to democratic development./

Second, I have to point out the nation's first president, Rhee Syngman's betrayal of his mission. After a long exile in the United States, Rhee returned home to become our first president. He carried into this role the national expectation that he would exclude collaborators with Japan in putting together the Republic's first government. This would have enabled him to establish a government whose authenticity as the representative of the Korean tradition could not be questioned. His second mission was to pave the way for a democratic tradition. In both these missions, Rhee failed.

In order to keep at bay his political rivals and also to perpetuate his one-man rule, Rhee Syngman snubbed most of the patriots who fought against Japanese colonialism. In fact, he made life miserable for them or excluded them from government. Instead, Rhee recruited into high government pro-Japanese elements that should have been denied such a privilege following our liberation from Japan. The Rhee government, consisting mainly of pro-Japanese individuals, proved to be anti-democratic and insensitive to the proud tradition and will of the Korean people. Rhee Syngman thus set off the Republic on the wrong course.

In addition, Rhee Syngman abused the national interests of anti-Communism and security in order to perpetuate his hold on power. Rhee left behind an unfortunate legacy which his successors only too willingly exploited, using anti-Communism and national security as rationale for repression and dictatorship.

The United States played a part in all this when it recruited into its military administration in 1945 to 1948 pro-Japanese elements in order to stave off Communist agitation. In spite of such deplorable aspects, however, Rhee Syngman's one-man rule was only child's play compared to subsequent dictatorships.

Under Rhee, some democratic freedoms were allowed, such as freedom of the press, direct election of the President, considerable autonomy of local administration; there was a functioning opposition, an independent legislature and the judiciary was respected by the people. In contrast, both Park Chung Hee and Chun Doo Whan have thoroughly eradicated any semblance of democratic attributes and instead have instituted politics based on surveillance and fear.

Third, I must point to the loss of function of three institutions central to the preservation of people's rights--the news media, the judiciary and the legislature. The autonomy and integrity of these three agencies is essential

Attendance previous Sunday 24,917
Attendance a year ago 20,737
\$54,022.76 (in U.S. dollars)



수석부·부사
부·논·사
윤·신·연
임·남·기
허·정·림
정·종·점
유·회·정
오·응·기
집·기·규
이·장·회

Fast

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생연재	이태환	유승일	강애령	김갑호	조철자
심규주	이상은	홍광자	심은모	심현정	김수식
임준녀	최신경	나화인	신철성	홍성훈	김우환
이해찬	박영하	전승희	강인숙	김전주	최주환
원영국	박영민	박대옥	고갑순	김길순	이영근
장진호	오성숙	김중용	김양권	신학훈	임광순
이경수	유종민	성국현	박권서	신학현	김을삼
어성일	심영숙	김영순	이종완	조윤지	김종대
김진재	박종선	오정순	홍서화	박용선	정연미
장만길	유영숙	김미수	김경사	이승태	혜자
성인숙	최희상	안와사	김애대	이영민	심다규
임지정	박소영	오수희	이운성	최영수	오수희
전덕술	김정혜	안성현	정근부	이희상	이경화
안대율	박준현	김강숙	이덕지	우근림	맹기환
임유리	이태경	민원옥	성상숙	홍정숙	이성숙
박용수	김윤택	김미영	최이비	이성자	백정숙
김미연	김진리	김민복	박병민	양성갑	이성숙
유병:	최희수	김장웅	전옥희	오효숙	이봉화

() 이장관 () 남장관 무임 109명

김여주	박현진	김익원	만장복	이경옥
최혜순	송형기	이동준	백혜자	박지영
이봉덕	장재형	탁성숙	여성남	김기원
이우정	오간난	김영준	김순미	김영애
방웅이	이춘희	라은파	주보숙	이종규
권정용	임대계	유만열	곽이환	김문수
권인식	박병순	김남우	유정임	최동선
박은미	최준형	이은복	현탄실	박혜양
김성리	김영미	장복하	이성숙	임인준
박인수	김경숙	김시덕	최인상	노인
박성만	유경현	신광범	이상호	송남식
한혜리	박지녀	이재성	변계환	변계영
한미리	박연자	홍미경	유정선	원옥진
이유실	김임아	황계성	김승길	임숙옥
신주식	오상이	김성희	김성자	엄원웅
최일빈	정준남	장영숙	김정숙	이희경
송성희	정미성	이운훈	신경례	신상덕
김동인	김보희	(고) 박대석		

주 일 예 배

(I) 7:00 (II) 10:00 (III) 11:30 (IV) 1:30 (V) 3:00

인도: 김항기 목사 임신영 목사 허남기 목사 이응삼 목사 김 규 목사

묵 도 다 같 이
성 시 시편 100: 1~5 안 도 자
찬 송 2 일 어 서 서
기 원 주기도(The Lord's Prayer) 인 도 자
찬 송 13 일 어 서 서

(I) 박 인 재 장로
(II) 김 상 익 장로
(III) 김 광 호 장로
(IV) 유 재 호 장로
(V) 박 문 갑 장로

찬 송 359 다 같 이

성경봉독 .. (I, IV, V) 욥 기 (Job) 30: 24~31 인 도 자
(II, III) 에베소서 (Eph.) 2: 11~22

찬 양 (I) 천군 천사 주를 찬양 임마누엘 성가대
-가 울- (헌금송: 최재현)

(II) 주기도 호산나 성가대
-말 못 데- (헌금송: 김현경)

(III) 사 150편 시 온 성가대
-프 랑 크- (헌금송: 임준실)

(IV) 사도신경 갈보리 성가대
-게 니 지- (헌금송: 박성현)

(V) 시 150편 베들레헴 성가대
-프 랑 크- (헌금송: 박연숙)

설 교 .. (I, IV, V) "하나님은 고난도 받게 하신다" .. 김 계 용 목사
"God permitted also to suffer." Rev. K. Y. Kim
(II, III) "십자가 안에서 하나됨" .. 에 반 스 목사
"Made One in the Cross of Christ" Rev. L. H. Evans

기 도 설 교 자

찬 송 (I, IV, V) 342, (II, III) 219 다 같 이

주일헌금 다 같 이

찬 송 217 (1, 4) 일 어 서 서

찬 송 본 교회 모신

찬 양 예 배

7:30

인도: 오 창 학 목사

묵 도 (차임) 다 같 이
기 도 사도신경 다 같 이
찬 송 366 일 어 서 서
기 도 김 봉 천 집사
찬 송 338 다 같 이
성경봉독 요한계시록 2: 12~17 인 도 자
설 교 "이기는 자에게는" 이 용 식 목사
찬 송 397 다 같 이
광 고 인 도 자
찬 송 344 일 어 서 서
축 도 본 교회 목사

삼 일 기 도 회

8 월 22일

(I) 6:30

(II) 8:00

인도: 이명일 목사

윤두혁 목사

설 교 유 희 정 목사

기 도 (I) 홍 형 길 집사
(II) 강 학 철 집사

찬 양 (I) 하나님이 세상을 사랑하사 베다니 성가대
-웨 련-
(II) 주 기도 갈릴리 성가대
-회 시 스-

등 록 .. 등 록 과 주 소 이 동 사 무 는 봉 사 관 1 층 로 비 에 서 합 니 다.

이명 접수되신 분도 꼭 확인하셔야 합니다.

금주 꽃장식.. 어머님 (고)오보영 권사님을 추모하여 김봉오 집사님 가족원동이
(고)차인키 어머님을 추모하여 박정애 집사님 가족께서
돌아가신 어머님을 추모하여 최의호 집사님 가족께서
.....



















The following captions may be cut apart and posted on the pictures. They are numbered to correspond with the numbers on the pictures.

1. Walking with Korean friends - Mrs. Sam Moffett, teacher in the Presbyterian Theological Seminary in Seoul, enjoys a good laugh with Korean country gentlemen on the way home from market. Dr. Sam Moffett, also on the Seminary staff, is Commission Representative in Korea.

2. Bed-time story for doctor's daughter - Dr. Kenneth Scott, professor of surgery at Yonsei University Medical College, is also director of the Korea Church World Service Tuberculosis Control Project. Mrs. Scott, a trained nurse, directs the Crippled Children's Center in Seoul, Korea.

3. Citation for excellence - Mr. Otto DeCamp, Director of HLKY, the Christian Broadcasting Station in Seoul, received a Certificate of Commendation from Prime Minister Chang in 1960. Mrs. DeCamp, a trained nurse, works in the Severance Hospital Clinic.

4. Visit to rural area - Mr. Paul Kingsbury gives full time to agricultural work in Korea and does a follow-up on students who have graduated from the Christian Rural Life Institute. Mrs. Kingsbury teaches Christian Education classes for women in the Institute.

5. Intensive Bible study - Mr. William Grubb teaches in Keimyung Christian College and does evangelistic work among youth in Korea. Mrs. Grubb is a physical and occupational therapist in Taegu Presbyterian Hospital and also does some teaching at Keimyung and Sinmyung Girls' High School.

6. Charts for teaching purposes - Miss Katherine Clark finds teaching in the Bible Institute in Taegu, Korea a satisfying piece of work. Distributing food and clothing to the needy takes up another big portion of her time.

7. Correcting examination papers - Miss Anne Cochran (second from right) who teaches English at Tunghai University in Taiwan feels that a Christian teacher in Taiwan is in a strategic place.

8. Work with students in Hong Kong - Dr. Andrew Roy, author of "On Asia's Rim", is a professor of philosophy at Chung Chi College. (left) Mrs. Roy shows two Junior Year Abroad students from America a glimpse of the Chung Chi campus from the Roy's apartment balcony. (right)

9. Friendly help for refugees - Miss Doris Caldwell, director of the Presbyterian Case Work Center in Hong Kong, works with a Chinese staff to provide a Christian atmosphere and practical ways of relief to alleviate the suffering of refugees.

10. Summer Conference for Students - Mr. Franklin J. Woo (standing) works with students in Hong Kong, helping them to find jobs which are service projects benefiting many others. Mrs. Woo is a part-time social worker at Presbyterian Case Work Center.

SPONSORING THROUGH UNDERSTANDING
Miss Katherine E. Clark
serving in Korea

TAEGU BIBLE INSTITUTE, KOREA

There are many ways in which a woman can serve the Lord in Korea. Miss Katherine E. Clark, United Presbyterian missionary, has found a number of very thrilling types of opportunity.

Her chief responsibilities center in The Bible Institute in Taegu, a city of seven hundred thousand people. It is a coeducational school with a student body of approximately 120; its purpose is to train young people not only in the Bible, but in methods of making the Bible very real in the hearts and lives of **the students** who carry that reality back to their families and communities from which they have come. Many of these students develop wonderful leadership qualities, although they may come from very poor economic backgrounds and are often the only Christian in the home.

Miss Clark has the responsibility for training the choir of the Institute. The young people provide music not only for their own chapel services, but for army hospitals and special city-wide meetings. A student committee works with the director in conducting choir try-outs each year, and an effort is made to emphasize spiritual growth, as well as musical knowledge.

One aim of The Bible Institute is to train and educate future church leaders. Every student is required to experiment in class with such methods as the flannelgraph to show how valuable teaching can be when visually demonstrated. A loan library makes it possible for flannelgraph stories to be available from week to week for students assigned here and there in city or country churches for Sunday assignments. Korean students are born actors and story tellers, but it is not always easy for them to grasp the necessity of using this talent to lead others of their people to a more meaningful life in Christ. Through training they learn that the story is told not to fill time or entertain, but to teach new concepts of what Christians can and must be because of their relationship to Christ.

Counseling the student individually is always interesting although time consuming, Miss Clark has discovered, but it makes teaching hours in the classroom more profitable.

Lending a sympathetic ear, offering words of encouragement or comfort to graduates who come back to report form a part of the afterglow of a teacher's work. Basic human needs are the same the world over; everyone needs a little praise and encouragement from time to time. Those who

have won through a greater handicap or a greater despair are even more deserving of that praise and that encouragement.

The need for relief food and clothing continues in Korea and Miss Clark spends much time and thought on the distribution of supplies which she receives through churches and individuals in the United States. Orphans are particularly close to her heart, and she rejoices when a gift makes possible a greater comfort or some small treat for these unfortunate ones.

There are indeed many ways one can serve the Lord, and Miss Clark has found some of the more satisfying ways to serve him through a people whose needs are very great.

SPONSORING THROUGH UNDERSTANDING
Mr. and Mrs. William A. Grubb
serving in Taegu, Korea

TEACHING AND EVANGELISTIC WORK, TAEJU, KOREA

"In the high reaches of Kimwi and Jungdo Counties, among the apple orchards of Kyungsan and in the Nakdong valley to the southwest, are a multitude of Christ's people - farm folk with a very simple faith still mixed with a good deal of superstition. These isolated ones would find it hard to think beyond the confines of their township (much less to conceive of the world-wide Body of Christ) were it not for the visits of the foreign missionary."

So wrote Bill and Louise Grubb from their post in Taegu, Korea. At a time when the Church in that land is still torn by factional strife and able only partially to see the distant scene, "there is still a place for the outsider - the one who comes with something of a prophetic voice, helping Christ's people to discover their true unity in Him".

It is difficult to give a simple statement of the Grubb's assignment as missionaries, since "so many different facets of the work merge to form the mosaic of each day's schedule".

Mr. Grubb teaches several courses at Keimyung Christian College and has been serving as area chairman for the Bible clubs (forty-nine of them now active in their district, with 3,000 boys and girls enrolled in day and evening sessions, receiving Christ-centered training for the whole of life). In Mr. Grubb's schedule special emphasis is placed on youth work and help in the rural churches. Ministry to young people in the churches of Kyung Pook Presbytery involves not only teaching but counseling with youth leaders and planning for more effective leadership training.

In the face of change and uncertainty William Grubb finds unchanging joys and ever-present challenges in his work. There is the joy of meeting with his rural congregations for intensive Bible study during winter-vacation days, the joy of seeing here and there a life committed to Christ or re-dedicated to his service, the joy of feeling the walls of a tiny one-room church vibrate with the singing of Bible club children, or of seeing a poor farm boy proudly dressed in the new college uniform which a gift from the Sates has made possible. There is the challenge of presenting Christ on the high school and university campuses (sometimes in a mass meeting, but more often in the intimate fellowship of a Bible study in the office of a believing professor or in the Grubb home where students who are new as Christians can openly express their doubts as well as their convictions).

Mrs. Grubb shares actively in her husband's work with students and young people, but her primary responsibility is as an Occupational and Physical Therapist. She has contributed much to the program of rehabilitation of Korean amputees. The Taegu Presbyterian Hospital has recently completed arrangements with the government to continue and expand the surgical rehabilitation for leprosy patients in the hospital's leprosarium. Plastic and orthopedic surgery will be followed by physical therapy which is so essential to this kind of rehabilitation. Mrs. Grubb will have a part in this therapy program which she finds a thrilling and challenging kind of work. This much needed service to the lepers of Korea will be the first of its kind in that country.

Such are a few of the facets in the daily tasks of Louise and William Grubb serving as United Presbyterian missionaries in Korea.

"How grateful we are for this assurance", writes Louise, "that history is His story, and that we have the privilege, with you, of making Him known."

SPONSORING THROUGH UNDERSTANDING
Mr. and Mrs. Paul Kingsbury
serving in Korea

THE UNION CHRISTIAN SERVICE CENTER, TAEJON, KOREA

The Union Christian Service Center is located on a farm three miles north of the large city of Taejon. The Center is an inter-denominational project sponsored by the United Presbyterian Church in the U.S.A., the Presbyterian Church U.S. (Southern), the Methodist Church, the Salvation Army and the United Church of Canada. Although the Center was established primarily to help the rural people of Korea, various other departments including a Tuberculosis Rest Home, Babyfold, Boy's Home, and a branch of the Amputee Rehabilitation Project as well as the Christian Rural Life Institute have been set up as part of the total project. Fraternal workers Paul and Barbara Kingsbury live and serve in the Union Christian Service Center. Mr. Kingsbury gives full time to rural work which consists chiefly in (1) a follow up of the Christian Rural Life Institute graduates who have returned to their homes in many parts of the country, and (2) work with church leaders, 4-H Clubs, government extension men and other interested parties in his home county, Taedok-gun.

The Christian Rural Life Institute is directed by Dr. Minsoo Pai, a Korean pastor with a special concern for Christian witness in the villages. Every year some thirty young farmers, all Christians, attend an eight-months course at the Institute. They have classes in Bible, better farming methods, public health and other subjects which should be of use to them in their home villages. Part of the time they work on the land assigned to them, both as practice and as a means of earning their board. The hope is that these men will return to work in their own farm villages and churches with a greater understanding of the relation of their Christian faith to village life. Not all of the graduates have returned to their farm homes, but a heartening number are raising live stock and planting forage on the bare hills; growing tomatoes and other vegetables in addition to the usual rice and barley farming; serving actively in their home churches; leading 4-H Clubs and generally working for the improved community.

In his home county of Taedok-gun, Mr. Kingsbury is trying to work more intensively in certain villages and with certain leaders who are especially receptive. As part of their direct extension work in the neighborhood of the Institute, Mr. Kingsbury and his co-worker, Mr. Chae,

are meeting with some of the farmers of the nearby leper colony and teaching them such subjects as rabbit raising, live stock feeding, rat control and use of insecticides and pesticides. At the Bible Institute in Chungju twenty-five miles away, Mr. Kingsbury teaches soil conservation and tries to emphasize the vision of what a Christian rural leader can do for his neighbors without outside material assistance, by utilizing wisely the resources at hand.

Mrs. Kingsbury in addition to doing secretarial work at home and caring for three little girls, ages 2 to 7, teaches a course in Christian education at the Women's Institute held as part of the Christian Rural Life Institute. Twenty-five to thirty young women (primarily from country villages) come each spring and fall to attend this two-months institute in Christian home making which is ably directed by Mrs. Minsoo Pai. With Sunday schools full to overflowing, both in the smallest country churches and in the city churches, there is great opportunity for training Sunday school teachers. Barbara Kingsbury spends much of her time preparing her teaching materials in Korean and studying the Korean books available in Christian Education.

SPONSORING THROUGH UNDERSTANDING
Dr. and Mrs. Kenneth Scott
serving in Korea

YONSEI UNIVERSITY MEDICAL HOSPITAL, SEOUL, KOREA

Dr. Kenneth Scott, Presbyterian fraternal worker in Korea, is professor of surgery in the Yonsei University Medical College & Hospital in Seoul and serves also as director of the Korea Church World Service Tuberculosis Control Project. Mrs. Scott, a registered nurse, is director of the Crippled Children's Center in Seoul which she has directed since its opening in 1959.

Dr. Scott, son of Presbyterian Missionaries, was born in China and from his boyhood planned to serve as a Christian doctor in that country. His dreams were somewhat changed by the course of world events, ~~however~~, and instead of China it was to Korea he was sent as a medical missionary by the former Board of Foreign Missions of the Presbyterian Church, U.S.A.

In 1953 Dr. Scott started his missionary work at Presbyterian Hospital in Taegu. He became acting superintendent of the Taegu Hospital in 1955 and continued his work there until 1958 when he was transferred to Seoul.

As professor of surgery, Dr. Scott's teaching and hospital practice are concentrated in chest surgery and reconstructive (plastic) surgery. Pulmonary tuberculosis is the number one health problem in Korea, and Severance Hospital has pioneered in providing service and research in this field. A 100 bed wing in the Yonsei University Hospital, which will be designated as Eighth U.S. Army Memorial Chest Hospital, was opened for service in mid-1962 with special emphasis on the treatment of tuberculosis.

Plastic surgery for many patients who would otherwise be left disfigured and handicapped by such things as bad burns and scarring from other causes, takes up a good share of Dr. Scott's operative time.

As Director of the Korea Church World Service Tuberculosis Control Project, with its five clinics in Seoul and ten clinics in other centers throughout South Korea, Dr. Scott has been responsible for a home-visiting program which treats about 10,000 tuberculosis patients yearly, or 30% of all tuberculosis patients being treated in Korea today. All of this is done on an annual budget of \$40,000 with some help from the Korean government. Yet, of the 80,000 cases of active pulmonary tuberculosis in South Korea, only 5% are under treatment.

In May 1962 Dr. Scott assumed responsibility for heading up a new unified Tuberculosis Service in the Yonsei University Medical Center which correlates all anti-tuberculosis activities into one at the hospital. Concerted attack on the problem is necessary since most of these patients

in Korea are unable to meet their own medical expenses without help from abroad and because the government is financially unable to pay for tuberculosis care.

Mrs. Scott, in addition to being mother to three children, keeping home and family running smoothly and serving on many mission and inter-mission committees, finds her primary work-responsibility with crippled children in Korea.

The first unit of the new Yonsei University Medical Center to be completed was the Crippled Children's Center. Since polio is so prevalent in Korea that every child is exposed to it before the age of 10 years, there is great need of rehabilitation for those who are victims of the disease. The Center which Mrs. Scott directs is more than a crippled children's home. It is a center where the children who usually fill its 25 beds are provided with mental and spiritual rehabilitation as well as with physical repair of damaged bodies.

It is a place where children may attend school each day - often for the first time, because of their disability. On Sunday morning there is an active Sunday school program. Physical therapy is an important part of the program and when surgery is indicated it is performed at Severance Hospital by a well-trained orthopedic surgeon. When braces are needed, they are made at the Severance Hospital Brace Shop. The entire Korean staff are dedicated Christian workers, all eager to serve.

Today the Crippled Children's Center is demonstrating the love of Christ in practical concern for crippled youngsters and in opening the door of hope for many who had once given up hope.

SFNCNSORING THROUGH UNDERSTANDING

Mr. and Mrs. Otto DeCamp
serving in Seoul, Korea

THE CHRISTIAN BROADCASTING SYSTEM, KOREA

Korea's first independent radio station, HIKY - Seoul, went on the air in 1954. It now broadcasts eighty hours per week and has grown into a network with relay stations at Taegu, Pusan, Kwangju and Iri.

The Reverend E. Otto DeCamp, Presbyterian missionary in Seoul, is director of the Christian radio network which is operated by the Korean National Christian Council. Leading denominations and missions in Korea cooperate in this venture. Convinced that radio has unlimited potentials for advancing Christian work, Mr. DeCamp began exploring possibilities in Seoul a number of years ago. Since there is no chance of buying time on a government controlled program, the only alternative was a Christian broadcasting station owned and operated by Christian forces in Korea. In 1949 Mr. DeCamp discussed plans with the Korean National Christian Council for opening such a station, but war in 1950 prevented any development of them. In 1954 facilities were finally completed and station HIKY became a reality. Since then, Mr. DeCamp has seen his dreams expand to include the four additional relay stations. Now more of Korea's millions of people, most of whom are still without Christ, can hear, on their radios, the story of the Gospel presented in Christian dramas, hymns, meditations, Bible stories and straightforward evangelistic appeals.

For six years HIKY has served the young Republic of Korea, but never so effectively as during the "April Revolution", those ten days of turmoil and bloodshed when the government was overthrown. During this period the great majority of news hungry listeners turned from the government station to the news casts of HIKY, the only independent radio station in the Caoitol, because "HIKY was neutral...reliable...prompt".

On December 30, 1960, Dr. Chang, the Prime Minister of Korea, presented HIKY with a Certificate of Commendation for "its prompt and impartial dissemination of the truth" and its "resistance to all undue political pressures", "keeping the general public swiftly and fairly and accurately informed even under adverse circumstances".

Nearly two million people now have radios, and HIKY's eleven daily newscasts, fine music and dramas, rate high with the listening public.

For those in bondage behind the Iron Curtain in Communist North Korea, radio today is the only

channel open for Christian witness. In these days of revolutionary change, when men everywhere are looking for standards to live by, the Church through its radio network is holding aloft "the Way, the Truth, and the Life".

E. Otto DeCamp, born in Seoul, Korea, the son of Presbyterian missionaries, is a recognized authority in mission radio work. His major assignment has been directing the work of station HKY and he is the only missionary on regular assignment to this radio project. Thirty-nine Korean Christians are associated with him on the staff in Seoul, with twenty-five more Koreans in the four branch stations.

Mrs. DeCamp, daughter of Presbyterian (US) medical missionaries to China, is a trained nurse. In 1954, after she and her four children had spent the war years in Japan during the Communist invasion of Korea, Mrs. DeCamp returned to Seoul and started the International Clinic at Severance Hospital where she is still working. This clinic serves all missionaries, Korean private patients, and foreign businessmen and their families. The school of nursing at Severance Medical Center of Yonsei University has claimed some of her time as a teacher. On Sundays Mrs. DeCamp frequently visits country churches with Mr. DeCamp who is assigned by Presbytery to preach in some of the rural districts. A few of these country churches are located above the 38th parallel and are very near the current demilitarized zone. Both of the DeCamps serve on numerous Mission and Church-Mission committees.

SPONSORING THROUGH UNDERSTANDING

Dr. and Mrs. Samuel H. Moffett

serving in Seoul, Korea

THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH OF KOREA

Sixty years ago the Presbyterian Theological Seminary in Korea was founded by Dr. Samuel A. Moffett, father of Dr. Samuel H. who with his wife Eileen is today on the faculty of the same institution.

From the day when the elder Moffett gathered two converts in a room in his home and started systematic theological training for a Christian ministry in Korea, the seminary has graduated 1,974 students and has become the largest Protestant Theological seminary in Asia.

In 1907 the first graduating class numbered seven. They were the first ministers of the newly formed Korean Presbyterian Church and were urgently needed at home in Korea, but, constrained by higher loyalties, the young church set aside one of the seven as a missionary. The commissioning service was unforgettably dramatic. The man chosen for the mission was one who, sixteen years earlier, had joined the mob that stoned Dr. S.A. Moffett in the street when he came to Pyongyang with the gospel. Now, when Dr. Moffett had been elected first moderator of the new church, his proudest duty was to commission the man who had stoned him, as Korea's first missionary abroad.

The seminary is still a training center for missionaries.. Two former students are missionaries to Thailand. Another graduate was the last Presbyterian missionary to leave Red China in 1957.

Most of the 275 students in the seminary today are the sons of the very poor, barely able to scrape together enough money to stay in school. But 33 of them are college graduates.

There are perhaps more converted Communists among the graduates than in any other seminary in the world. Fifty-five North Korean soldiers, captured in the war and converted in POW camps, have taken theological work at the Seminary and are now serving the church in Free Korea. In 1960 the Seminary graduated its first blind student. An ROK captain, blinded by communist gunfire, enrolled in the Seminary, completed his course with honor and is now pastor of the Church for the Blind in Seoul. His wife helped him faithfully all the way through and graduated with him.

Dr. and Mrs. Moffett are part of a faculty of 31. Of the eleven full-time teachers, five have doctorates; seven have studied in the U.S.A.; and only three are American. Mrs. Moffett has a Master's degree in Religious Education from Princeton Seminary. For several years she and

Dr. Moffett lived in Andong, Korea where they engaged in evangelistic work through the Kyung An Presbytery, and where Dr. Moffett served as principal of the Kyung An Bible Institute.

In 1959 they were transferred to Seoul for their present work.

Dr. Moffett is one of five brothers serving the church in this country and abroad. He is author of "Where'er the Sun" and "The Christians of Korea".

"We covet your prayers as we plan for the future", write the Moffetts. "For forty years in Pyengyang the seminary was the life-center of the great Korean Church. Then followed the wasting wars and twenty years of refugee wanderings in Fusan, Taegu, and Seoul. At last we are rebuilding on a beautiful new campus overlooking the Han River east of Seoul. A classroom and a dormitory are already in use. The Korean Church has pledged to build residences for ten faculty members. Some day there will be a chapel and a library. Our books were all lost.

"May all this rebuilding be on the rock foundation which is Jesus Christ. Only so can the school become the stabilizing, vitalizing spiritual center which Korea's fractured church so sorely needs."

KOREAN CHURCHES IN CHINA

Syngman Rhee

We are grateful to be alive and to be able to worship in our church again."

These words of thanksgiving were voiced last April by many worshippers at the Xita (West Tower) Korean Church in Shen Yang city, located in the northeastern part of China. Like churches elsewhere in China, the Xita Korean Church members underwent a very difficult time of persecution during the Cultural Revolution. In that period the church building was taken over by the government for its use and Christians were not allowed to gather for worship in their church. After the downfall of the Gang of Four in 1976, scattered groups of Christians gradually found their way together again. For nearly three years they gathered cautiously and often in secret. It was not until the end of 1979 that the national religious policy was implemented in the area and the church building was returned to the Korean Christians for their use. The church reopened on December 23, 1979, with a joyous Christmas celebration.

The Xita Korean Church was established in 1922. According to its pastor, the Rev. Aien Oh, a woman minister, the Korean congregation has worshipped continually since then, except for the period of the Cultural Revolution. Today, attending a Sunday morning worship service, one is deeply impressed by the vitality of the church. Over 250 people regularly attend the Sunday morning service, with 150 attending Sunday evening and Wednesday services.

On an April Sunday this year, my wife and I attended the church service at Xita Korean Church. Congregational singing was strong and moving. Pastor Oh's sermon was dynamic and challenging, calling for a greater sense of discipleship of the church people. One of the gratifying and surprising facts was the presence and active participation of many young people in church. The pastor remarked that many young people in China are looking for new visions of society, particularly after the period of the Cultural Revolution. There are six Korean seminary students studying at

the Chinese Christian Seminary in Shen Yang. Conversations with these seminary students revealed their strong commitment to Christian ministry among the Koreans in China. It is surprising to an outsider to meet such a group of young seminary students for it was only three years ago that the church doors reopened.

Koreans in Northeast China

An estimated 1.8 million Koreans live in the three provinces that make up China's Dongbei (Northeast) region. Some 780,000 live in Jilin Province and the Yanbian Korean Autonomous Region. The rest are scattered in the neighboring Heilongjiang and Liaoning Provinces, Beijing, Tianjin, Shanghai, and the Inner Mongolian Autonomous Region.

There are sixteen Korean churches now open for worship, scattered in different cities throughout the northeastern region of China. However, there are only two ordained ministers available to serve among the sixteen churches. On Palm Sunday this year there were over fifty people baptized at the Xita Korean Church by Pastor Oh. Among these fifty new believers were many who came from churches far away.

The Korean churches support and participate in the Three Self Patriotic Movement of the Chinese Christian Council, following the three-self principles of self-government, self-support, and self-propagation. In 1982 the Liaoning Three Self Committee of the Korean churches printed 10,000 copies of the Korean Bible. About 6000 copies have already been distributed. Thus, the individual members have enough Bibles to meet their needs. More Bibles are to be printed in the near future.

In cooperation with the Yanji church in Jilin Province, the Xita Korean Church plans to publish a new Korean hymnal to replace the old hymnals which are over 40 years old. According to Pastor Oh, the greatest handicap at the present time is the lack of bible study resources, including bible commentaries. To try to improve

the situation, they have started a translation of *Tian Feng* (The Heavenly Wind), the official church publication of the China Christian Council, to be distributed among the Korean churches. At the present time, this is published in hand-written and mimeographed forms. By serving as a center of communication among the other Korean churches scattered throughout the region, the Xita church plays an important leadership role.

Eight Churches Open in Jilin Province

Yanji is the capital city of the Yanbian Korean Autonomous Prefecture in Jilin Province, near the border of China and North Korea, where over 60% of the Korean population in China lives. At present there are eight Korean churches open in Jilin Province. Yanji Korean Church plays an important role for the churches in the province as it is the only church with an ordained minister. Membership at Yanji Korean Church stands at about 200 people. There are two Sunday services with about 150 in attendance at both the morning and the evening services.

Yanbian Autonomous Region was established on September 3, 1952, and the 30th anniversary of the founding was observed at a gala ceremony in Yanji City in 1982. In this region, Koreans make up 43% of the total population and 53% are Chinese. The governor of the Autonomous Region is Korean as are the vice governor of Jilin Province and the president of Yanbian University.

Recently, ten Koreans received master's degrees from Yanbian University for the first time. Sixty percent of the professors at Yanbian University and half of its students are Koreans. In addition to the university, founded in 1949, there is the Yanbian Junior College of Agriculture, 210 middle schools and 1370 elementary schools in the region. The broadcasting station in Yanbian uses both the Korean and Chinese languages and the *Yanbian Daily* carries articles in both languages. *Arirang*, a literary magazine, and another magazine for children are

printed entirely in Korean.

According to the English language *China Daily*, the number of Koreans receiving higher education is continuously increasing. The ratio of college-educated Koreans is 118 per 1,000, twice that of the Chinese, among whom the ratio is 59 per 1,000.

Nationally, Koreans are represented by 17 persons (including seven women) in the National People's Congress of China. They are faring well in the military, where some hold ranks as high as lieutenant general. Many Koreans are college professors, scientists, ranking officials, and leading figures in athletics and artistic fields.

In Shanghai a House Church

In Shanghai, where there used to be a strong Korean community during the Independence Movement days under Japanese rule, there is today a small community of Korean people. No organized Korean church exists there now. The Korean Christians meet together for worship in a home. After attending Chinese services on Sunday morning at Muk Un Church, the Korean Christians gather at the home of Deaconess Whang for Korean worship and fellowship. This house church is the center of Korean Christian activities in Shanghai. It is their hope that someday they will be able to reopen the Korean church at their historical church building which is still used by the government and not yet returned to the Korean Christians for their worship.

In Nanjing, among some 200 students at the Nanjing Theological Seminary, there are two Korean students preparing themselves for future ministry. In Haw Chi is a senior soon to be graduated from the seminary and will be ordained as a minister of the Gospel. Miss Chi, born in Mu Shen, is fluent in both Korean and Chinese. Her father is a lay preacher at the Mu Shen Korean Church where he carries out his ministry through preaching, visitation, teaching and other pastoral functions.



(Bottom) Xita Korean Church in Shen Yang; (Third, Below) Pastor Aien Oh preaching; (First Below) Choir at Xita Church. (Second Below) Korean House Church in Shanghai. (Left) In Haw Chi is a soon-to-be-ordained student at Nanjing Theological Seminary.



The Situation in North Korea

I met with Bishop K.H. Ting, president of the China Christian Council and of the Nanjing Theological Seminary. Among items of mutual interest shared in our conversations, he expressed a deep concern and interest for the churches in North Korea. The government of North Korea seems to be open to the reemergence of Christian communities; it is reported by visitors there in recent months from North America that there now are many house churches gathered for Sunday worship and that the New Testament has been published along with a hymnal. It is felt that the pattern of the Three-Self Movement of the China Christian Council might be helpful for the churches in North Korea, and Bishop Ting would like to be in touch with Christian leaders.

The reemergence of the Korean church in China is not only an encouraging sign of hope for China but also for North Korean Christians and their future growth. ■

Dr. Syngman Rhee, Area Liaison for East Asia of The Presbyterian Church (U.S.A.), travelled to northeastern parts of China in April of this year.



whole population is facing the church with the intention of entering and believing in Jesus."

Again, the reasons for the advance are not difficult to determine. Undoubtedly, the independence movement itself was a major impetus. From the political standpoint, the movement had been a failure. The movement's leaders had been killed or scattered abroad, and Korea stood farther than ever from the goal of self rule. But the movement had been more than a political uprising. It was an awakening of national consciousness, motivated by a deep undercurrent of religious idealism. The independence movement had demonstrated the quality of Christian character. Christian men and women, boys and girls, had borne without flinching the brunt of the brutal attacks of Japanese police. Here was a source of integrity and power which was lacking in the populace as a whole, but which could only be respected by all.

One reason for the advance was the growing emphasis being given to church work among women. In Korea's Confucian, male dominated society, women were subject to all kinds of discrimination. The Christian church brought them a new sense of worth and dignity. There were women's classes, women's societies, schools for girls, literacy programs for older women, and arts and crafts classes for widows. Well over 50 percent of the church membership was female. Much of the success of this work can be attributed to the women missionaries and their Korean women colleagues. In the early days, most of the mission work was done by men. But by 1927, statistics show that there were twice as many Protestant women missionaries as men. In that year there were 157 male missionaries, 147 missionary wives and 170 single women. In this same year, there were 506 Korean "Bible women" employed, but only 471 male Korean pastors.¹² In many cases, these Korean Bible women were the "shock troops" of the Christian movement, penetrating into the small villages and towns before a church could be organized with an ordained minister.



Much hospital evangelism is done by "Bible women" such as this one. (1965)

Christian Schools and Hospitals

Another reason for the new advance was the high regard held for mission schools. During this decade, the increase in church attendance and membership was largely a youth movement. From the beginning, missionaries had planted small primary schools alongside the churches. But during the earlier years of the annexation, they had been subject to much government interference and control. One result of the independence movement was to again throw open the door for Christian educational work.

Mission schools were deluged with students. We read reports of the national "craze for education." Patriotic Korean youths, aspiring to a better way of life, turned to education as a means of self-improvement and to escape the controls which the



Dr. John Wilson examines a child at a country church clinic.

Japanese government imposed on other areas of life. In the three years between 1920 and 1923, enrollment in mission schools more than tripled.

To meet the new opportunity, urgent requests for new missionaries and funds were made to the home church. Schools had to be upgraded and new buildings built to meet government standards. Station academies with higher standards were built in Kwangju for girls and in Chonju for boys. Magnificent assistance came through the Birthday Offering of the Presbyterian U.S. Women of the Church. As the government built more primary schools in the cities and towns, the various missions phased out their own efforts at this level and began emphasis on higher education. In Pyongyang, Presbyterian missions cooperated in the development of Union Christian College (Soong Sil). In Seoul, the ecumenically supported Chosen Christian College (later to become Yonsei University) made rapid strides.

These years also saw a great advance in the establishment of medical institutions. For average Korean peasants, this was their only hope of obtaining adequate medical care. An attempt was made to establish and maintain a hospital in every mission station under the rubric of "one doctor — one hospital." Due to overwork, the missionary doctor became an endangered species. Yet Dr. L. K. Boggs in Chonju, Dr. J. M. Rogers of Soonchun and Dr. R. M. Wilson of Kwangju each built modern hospitals, where the best medicine available was practiced and taught to the Korean staff. The skill of missionary surgeons and the compassionate care of the nurses became legendary. All hospitals carried a high percentage of charity work. All hospitals considered themselves evangelistic institutions created to witness by word and deed to the love of God in Jesus Christ. Wilson recounts his daily schedule, which might have been fairly typical:

Prayer with nurses at 8:00 a.m. Prayer in the wards with some of the staff at 8:30. Prayers for individual patients by some of the helpers. Morning rounds of inspection made, patients in bed examined, treated, etc. Inspection of the kitchen and electricity plant. Visit the new building under construction . . . instruct some men about trimming trees and fixing the fence . . . then clinic was held . . . lunch . . . after lunch to the operating room. First operation a goiter infected by the native doctor's dirty needle, removed with much sweat and hard work. Second operation: a tumor of the tongue, which also had been pierced with the *chim* (needle) . . . third: a tumor of the neck . . . then two entropion or

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Male foreign missionaries and Korean Bible women.

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Christian missionaries and students in a school building.

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THE PRESBYTERIANS OF KOREA

Presbyterians make up the single largest denominational grouping of Christians in Korea, forming a constituency of about 1,200,000 out of a total Protestant constituency of 6,769,170 and 1,500,000 Roman Catholics. Presbyterians, as elsewhere in the world, are divided into a number of diverse denominations, but the largest number are clustered in the following four major groups, listed in order of size:

PRESBYTERIAN CHURCH OF KOREA (ECUMENICAL) Dates from 1912, when the First General Assembly was organized. Now enjoying very rapid growth. Member of the World Council of Churches, National Christian Council in Korea, World Alliance of Reformed Churches, Christian Council of Asia. Life is somewhat complicated by the tenuous position on government relations. Some functions are carried out with government but often protesting human rights violation. Traditional international partner is the United Church of Christ in the U.S.A. (both former U.C.U.S.A. and P.C.U.S.) and the United Church of Christ in Canada. Membership statistics for 1983:

Constituency	1,200,000
Baptized members	1,000,000
Organized churches	1,400
Ordained pastor	2,800
Lay preacher (men & women)	3,000

PRESBYTERIAN CHURCH OF KOREA (NON-ECUMENICAL) Result of a split within the Church in 1960 over the issues of control of the seminary, theology and participation in the ecumenical movement. Has enjoyed rapid growth but recently has been badly divided into a number of competing parties and groups, some of which have organized into separate general assemblies and presbyteries. It considered pro-government and generally avoids participation in human rights issues. Has worked with Christian Reformed Church and Presbyterian Church of America in church planting ministry. Membership statistics prior to the recent withdrawal:

Constituency	1,039,000
Organized churches	816
Clergy (ordained and lay)	3,820



Students singing at a church service, PRC.



James T. Magruder

PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA Dates from 1952, when a small but influential group, who were considered liberal, withdrew from the Presbyterian Church of Korea over control of Chosen Seminary (later named Hanguk Seminary) and theological issues. Member of World Council and other ecumenical councils. Is generally considered anti-government and has taken a leadership role in support of human rights issues. Traditional international partner has been the United Church of Canada. Membership statistics for 1983:

Constituency	260,000
Churches	802
Clergy (ordained and lay)	1,215

PRESBYTERIAN CHURCH OF KOREA (KOSHIN) Result of withdrawal of extremely conservative groups from the Presbyterian Church of Korea in 1946 over the Shinto shrine issue. Leadership of this group, some of whom had suffered greatly under Japanese persecution, felt that the church had become apostate because many had been forced to participate in shrine ceremonies. Strength of this group is in Pusan, where they have founded the Koryu Seminary. Traditional international partners have been the Orthodox and Bible Presbyterian Churches. Membership statistics for 1983:

Constituency	240,000
Churches	705
Clergy (ordained and lay)	900

NOTE ON STATISTICS Constituency figures are based on 1983 figures published in Christian homes. Sunday school and church membership figures are on a fairly regular basis. These statistics are not published by the Christian Literature Society of Korea, which publishes the Christian Literature Society of Korea, which publishes the Christian Literature Society of Korea. They are not entirely comparable.

1683 new churches in new years

REPORT OF THE EVANGELISM DEPARTMENT

The work of this Department is carried out by number of sub-committees:

- A. National Evangelism Movement - sponsors prayer breakfasts at the national and presbytery levels. 35 special evangelism seminars were held in presbyteries and a number of study sessions on evangelism were conducted for field staff.

165 new churches were started nationwide during the year.

A seminar on church growth was held for a group of visiting Chinese pastors.

- 1984
- B. International Missions - now totals 65 missionaries in 23 countries. They will all be invited back for the Centennial Celebration and travel the churches telling of their work.

New missionaries were sent this year to Columbia, Bolivia, Costa Rica, West Germany, Brazil, and Saudi Arabia. Japan, Jordan

Total support budget was approximately \$600,000.

- C. Urban Industrial Mission (UIM) - Committees were continued in all presbyteries.

A national gathering on staff and workers was held.

A public hearing was held to gather opinions about the study on the UIM being carried out by the General Assembly.

There has been a loss of contributions to this effort from local churches so that the national and local staffs have been cut.

- D. School Missions - materials were distributed on teaching the Christian faith through regular secular courses in the secondary schools. Seminars for chaplains and teachers, lectures in seminaries, and other education efforts were conducted.

The General Assembly has acted to make this work a separate department.

- E. Rural Church - Church construction loan funds - a total of 90,000,000 Won is on loan to 141 churches. This year 21 new loans were made for a total of 18,000,000, averaging a little less than one million won per church.

Special relationships between self-supporting and non-self-supporting churches totaled about 80 that worked through this department. Many other relationships work through presbytery and other levels.

- F. Special Ministries

Seminars were held for police chaplains, hospital chaplains, and prison chaplains. There was also contact and help to chaplains of schools and institutions for the handicapped and special education.

The ministry to the blind is headed by a blind pastor. There are ten congregations for the blind and about 30 pastors and evangelists who are blind. Literature is provided and scholarships help some students. A number of special evangelistic meetings have been held for the blind. About fifty or sixty blind are given free operations every year for restoring their sight.

21-2 1

Presbyterian Church of Korea
Statistical Report

	<u>1982</u>	<u>1983</u>
PRESBYTERIES	37	41
CHURCHES Total	3,871	3,977
Fully Organized	2,358	2,447
Other	1,513	1,530
(Evangelism Dept. Lists)		(4,532)
PROFESSIONAL LEADERS		
Ordained Pastors	2,350	2,491
Evangelists total	2,813	3,008
" Men	2,026	2,221
" Women	787	787
OFFICERS		
Elders	6,105	6,502
Ordained Deacons	4,442	4,941
Women Leaders	8,099	9,178
Acting Deacons - Men	42,067	45,766
" " Women	92,308	100,871
CONSTITUENTS TOTAL	1,307,351	1,373,594
Baptised Adults	438,733	475,622
Baptised Children	55,939	61,749
Catechumens	131,068	130,290
Inquirers - children	289,715	298,793
" students	170,197	176,370
" adults	219,699	230,070
Adult Baptisms	57,908	64,782
Infant Baptisms	10,886	12,073
Sunday School Enrollment Total	766,020	803,921
Children	350,556	362,328
Youth	203,454	222,263
Adults	202,001	216,882
Other Organizations		
Young Adult Organization	69,951	68,992
Women's Organization	162,176	177,310
Men's Organization	48,887	54,122
Choirs	130,849	131,751
Kindergartens -No.	346	414
- children enrolled	17,479	20,612

Presbyterian Church of Korea
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PARTNERS IN MISSION

The Presbyterian Church (U.S.A.) — the PCUSA — joins with the Presbyterian Church of Korea (PCK) and related ecumenical institutions and agencies in a wide variety of mission outreach. This partnership takes many forms: annual appropriations, emergency relief and medical funds, specific projects, exchange of visitors, scholarships and study grants. However, the most significant continuing form of the partnership is the sending and receiving of missionaries. PCUSA missionaries are invited by the PCK to work in areas where ministries of proclamation, compassion, service, justice and teaching are most needed. The number of missionaries engaged in these programs has sharply decreased as more of the work has become the complete responsibility of the PCK. Nevertheless, a significant number of missionaries work in programs dealing with the application of the Gospel to a broad spectrum of human need. More are urgently needed and would be welcomed. Presbyterian missionaries serving in 1984 in Korea numbered:

- 61 missionaries under regular appointment
- 11 volunteers in mission
- 12 overseas affiliates

Below are listed the areas of cooperative work and the missionaries assigned to each.

CHURCH DEVELOPMENT AND EVANGELISM

The recent explosion in the number of church members has been carried out by thousands of Korean pastors, unordained men and women evangelists, and countless Korean church members. Church growth is continuing unabated at the rate of about 10 percent per year. The work of all missionaries helps to support and sustain this advance as they, in their own places and in their own ways, seek to bear witness to the Gospel by their words and deeds. Ordained missionaries, regardless of other work, are given specific church assignments by their Korean presbyteries. Missionaries engaged specifically in church planting (starting churches in new areas) and in special evangelistic programs work in the areas listed below:

CHONJU

The Rev. John Folta is engaged in evangelistic work and church planting in Kunsan and Chunbuk presbyteries. The Rev. Joe Hopper and Dot Hopper work with Chunbuk and Chun Su presbyteries and on the island of Cheju in starting new congregations in isolated mountainous and island areas.

KWANGJU

The Rev. Jefferson Ritchie and Megan Ritchie work in church development in the urban center of Kwangju and in Chun Nam Presbytery.

SEOUL

The Rev. Arthur Kinsler is assigned to work in urban and industrial evangelism in Seoul and in other rapidly growing industrial areas of Korea. Sue Kinsler is a counselor for handicapped young adults.



Students relax at the Presbyterian Seminary in Seoul

THEOLOGICAL EDUCATION

SEOUL

The Presbyterian Theological Seminary traces its beginnings to the school founded in 1901 in Pyongyang by Dr. Samuel Moffett. Today it is one of the largest Presbyterian seminaries in the world, with 2,400 students and an overworked full-time faculty of 27 under the leadership of the president, Dr. Chang Whan Park. Undergraduate and postgraduate degrees are offered in fields of theology, church music and Christian education. In 1983 a new, superbly equipped administration and classroom building was completed at a cost of more than \$1 million, of which 95 percent was raised from contributions in Korea. A new priority for the seminary has been the **Third World Church Leadership Center**, where Christian leaders from other countries of Asia and Africa can receive training in church growth and cross-cultural evangelism. During 1983, nine students from Ethiopia, Uganda, India, Thailand, the Philippines and the United States were enrolled in the center's program. This project is the Birthday Offering objective for the Women of the Church in the U.S.A. during the 1984 centennial year. PCUSA missionaries assigned to the seminary are: **Dr. Cyris Moon** (professor of Old Testament) and the **Rev. David Hudson** and **Susan Hudson** (assigned to the Third World Center). **Rebekah Moon** is engaged in translation work and women's concerns. **Jeffrey Jordan** and **Frederick Broadwell** are VIMs teaching English, and the **Rev. In Soo Kim** is an overseas associate teaching economics.

CHONJU

Hamil Seminary was formed in 1961 from the union of two Bible schools for women (Neel Bible School in Kwangju and the Ada Hamilton Clark Bible School in Chonju). The school now has an enrollment of approximately 250. Graduates are much in demand as women evangelists and as directors of Christian education. Many become pastor's wives. A small number of men now attend the school. A four-year course of study for high-school graduates is offered. The Rev. Tack Hyun Kang is the principal. Presbyterian missionaries assigned to this seminary are **Alma Grubbs** (English and music); **Dr. Daniel Adams** (social ethics); and the **Rev. Carol Adams** (Christian education).

KWANGJU

The **Ho Nam Theological Seminary** was begun in 1961 to train pastors for the country village churches of southwestern Korea. Many of these church workers had neither the education nor the finances to take the standard course for ministers in Seoul. Since that time the school has grown, and during the past 22 years it has graduated 512 students, the great majority of whom are now serving village and town churches among the 10 presbyteries of southwestern Korea that support the seminary. At present the student body numbers 370 men and women. In 1984 the seminary received certification from the Ministry of Education as a full four-year college. The president of the seminary is the Rev. Sung Yong Hwang. Missionary faculty members are: the **Rev. John T. Underwood** (Bible); **Jean Underwood** (Christian education and music), and **Ruth Niensma** and **Martha Huntley** (English).

TAJEON

The **Taejon Presbyterian Theological Seminary** was founded in 1954 by Taejon Presbytery for the purpose of training ministers and lay evangelists for the rural churches of the presbytery. Currently the enrollment is about 110. The seminary has been experiencing difficulty because the Ministry of Education has refused to grant it recognition. The president of the seminary is the Rev. Jeon Seop Moon. Presbyterian missionaries at work in the institution are: **Dr. Timothy Lee** (New Testament), **Kay Lee** and **Helen Bundrant** (conversational English).

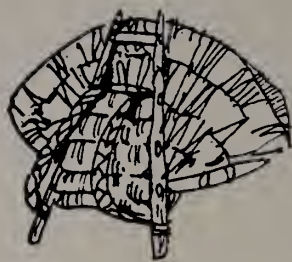
Other regional seminaries related to the PCK are the Seoul Presbyterian Seminary, the Yungnam Seminary in Taegu and the Pusan Presbyterian Seminary.

PWS Project in Korea

by Florence Foerster

The major efforts made by various institutions in Korea to improve the farming technology of the country have been concentrating on the mere transfer of capital intensive technology from developed countries. Examples of such capital intensive technology are the big farm machines, like tractors and plowing equipment, which are so expensive that the majority of the farmers, with the exception of a few rich farmers, cannot afford. These efforts to transfer "outside" technology to Korea are inefficient for the development of the nation and inequitable to the poor farmers. What is needed is "intermediate technology," which is neither so primitive that it offers no escape from low productivity and inefficiency, nor so highly sophisticated that it is beyond the reach of the majority of poor rural people. Intermediate technology is low cost and appropriate or adaptive. It encourages the generation of new jobs for the surplus labor force and rapidly growing population.

In Korea, many forms of traditional farm equipment have been used by farmers for many generations. The chee-ke (A-frame), a simple pick-up baler carried by one man on his two shoulders and back, has been playing a critical role in the handling process of farm operations for several hundred years. Although it has had virtually no technological improvement of its parts or structures since it was first introduced, it is



A-frame baler (Chee-ke)

still widely used by both rural workers and urban day laborers. Efforts to increase the efficiency and safety of this and other pieces of equipment are needed.

The Intermediate Technology Development For Korean Agriculture is a project now underway in Korea to encourage rural development through the marginal improvement of simple technology used in farming operations in Korea. Specific objectives of this project are:

1. to examine simple farm equipment currently in use in Korea;
2. to discover the fundamental assumptions and ideas of farmers which are basic to their thinking in the development and utilization of farm equipment;
3. to improve new low-cost farm equipment models, in a manner consistent with the farmer's needs;
4. to evolve farm equipment manufacturing businesses using high labor-intensive technology which can stimulate increased production, higher employment, and insure greater income for all members of the rural community.

The Presbyterian World Service and Development Committee is supporting the project. \$1,490 given by PWS has been matched by CIDA.

Assoc. for Asian Studies: M2AR Region
Nov. 10, 1984, Princeton Univ.

Korean Development: The Model and the Myth.

Ellen Salem (Chem. Bk.) mod., John T. Bennett (Ks. Econ. Inst. in Am.)

Lawrence B. Krause (Brookings Inst.), Gregory Henderson (Tufts)

David Steinberg (A.I.D.).

Krause

I Krause - ① The Korea model comes from the Japanese model - but Koreans believe they can do it twice as fast.

② It is a private sector model, but under govt. direction (not socialism).

③ Emphasis on forward planning - the next step in industry - led by govt. planners. Where Jap. looks to U.S., Korea looks to Japanese process - "what are the Japanese moving away from."

④ The promotion of "oligopolistic ~~business~~ ~~production~~ market structures".

Not brief and commercial structures - credit base is the crucial element. The role of the Korean govt. was to see that these groups get the credit they need. The distressed, ailing groups were turned over by the govt. to successful groups.

Oligarchic ownership -
5, 10, 30, 100
family controlled.

II But Korea is not Japan:

① smaller, less diversified.

The crux - what not to do? Koreans tend to want to do everything.

② the defense burden is greater. Affects Korean choices - emphasis on heavy industry.

③ less closed economy. Govt. does not absorb private sector - helps private sector by giving less direction.

④ different politics.

Samsung - large, diversified, & leader
Hyundai - wants to do it alone & be the biggest
Incheon - Gold Star - very pragmatic

III. Model cannot be transferred without same combination of "unitary culture" and external pressures.

Steinberg

Korea is neither a model nor a myth.

Korea is real - not the best of all possible worlds, but a vastly improved world.

A. Ust - "a model of private sector development" - it is very strictly controlled.

Control of institutional credit. 90% in rural sectors by govt.

control of interest rates - access ^{3%} ^{money} to those who meet their targets by govt. office.

" - "a model for foreign aid". 50-60 - 90% of aid from US - years of inefficiency.

60s - manipulation of aid, but used effectively.

" - "Korea succeeded in development after foreign aid stopped". This was only "lap-time".

B. Split-view ^① "Korea a model for economic distribution of rise in development"

income distribution is better than in ^{most} ~~many~~ countries - but figures disputed.

reasons - "land reform" - one of few best models.

- quality + extent of education.

B. ^② Do you need a strong govt. for economic development? It works in Korea, but not in Burma.

⊙ Korean economic planning has been flexible - but with flaws. The implementation has been superb.

C. Is the Saemaul movement an important factor in development.

① It is a success in local improvements - trees, embankments etc.

~~But~~ Subsidization of rice helps farmers. (double world market price).

~~But~~ Strengthen local govt., extension service, cooperatives for credit

Industrialization - very successful.

Bennett.

- Korea is a model. Many things uniquely Korean - but there are important lessons for success to be learned from Korea.

- ① Determination
- ② Strategy
- ③ Implementation

① Koreans give priority to economic growth.

Success demands a consensus on what is indispensable for success

② Strategy -

Draw up target for rate of growth. Then determine what labor target will be. Then determine investment target - 25%-30% rate of reinvestment. \$3 of investment gives \$1 increase of capital.

Emphasis on saving.

Successful borrowing abroad.

Technological acquisition - 3 models (a) direct foreign investment.

(b)

(c) sub-contracting model.

③ Implementation -

5-yr. plans - both at govt. + private company planning.

Mechanisms - monthly meeting with the president of the country.

Economic Planning Board secretariat -

Business Day

The New York Times

World Steelmakers Hopeful



How World Steel Output Has Shifted

World's leading steel producers ranked by 1983 output of raw steel in thousands of net tons *New York Times, Oct. 10, 1984*

Country	1983 Production (000 tons)	1973 Production (000 tons)	Percentage Change
Soviet Union	167,550	144,933	+ 16
Japan	107,109	129,128	- 17
United States	84,615	150,799	- 44
China	44,015	27,558	+ 60
West Germany	39,384	54,587	- 28
Italy	23,891	23,148	+ 3
France	19,414	27,855	- 30
Poland	18,078	15,495	+ 17
Czechoslovakia	16,645	14,504	+ 15
Britain	16,527	29,459	- 44
Brazil	16,159	7,882	+105
Rumania	14,881	8,996	+ 65
Belgium-Luxembourg	14,825	23,640	- 37
Spain	14,033	11,905	+ 18
Canada	14,030	14,755	- 5
South Korea	13,134	1,275	+930

Source: American Iron and Steel Institute

Steelworkers at Armco's Middletown, Ohio, plant. Industry leaders feel they are beginning to make some gains.

But Expect

distinct note of optimism at the
ering, which included steel
from both developing
ations.

indu

The New York Times

Th
tribu
ures

Herald, Dec. 23, 1983



Taiwan's '83 exports show 11.3% increase

Sta-
tw

Taiwan, Korea's archrival in merchandise exports, performed impressively during the first 10 months of this year with \$20,470 million exports, according to a report filed by the Korea Trade Center in Taipei.

The January-October export performance of Taiwan represents an 11.3 percent increase from last year.

The 10-month export performance of Taiwan compares to Korea's \$19,800 million, a year-to-year increase of 8.1 percent. Next are Singapore and Hong Kong which exported \$18,100 million and \$17,690 million, respectively, during the January-October period.

St

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In October alone, Taiwan and Hong Kong both registered 23.3 percent in year-to-year growth rate while Korea recorded a 15.6 percent increase.

Computermaker opens training center in Se

Gold S

Korea Herald

Changes to The Korea Herald, 250 W. 54th St. NY NY 10019

25 ¢ per copy

· 헤럴드

SEOUL, FRIDAY, MARCH 25, 1983

percent in 1982 driving force

Major Economic Indicators

Item	Unit	1980	1981	1982
Gross national product	billion won	34,321	42,397	48,267
GNP growth rate (1975 constant price)	percent	-6.2	6.4	5.4
Agri., Forestry, Fisheries	percent	-22.0	22.0	4.5
Mining, Manufacturing	percent	-1.1	7.2	3.7
(Manufacturing)	percent	(-1.1)	(7.1)	(3.9)
Social Overhead Capital	percent	2.0	3.2	11.2
Other services	percent	-6.1	-0.7	4.7
Per capita GNP	won	900,262	1,094,882	1,227,223
	U.S. dollar	1,481	1,607	1,678
Total investment ratio (Fixed investment)	percent	31.5	28.4	25.5
		(32.7)	(28.5)	(29.2)
National savings ratio	percent	19.9	19.6	22.0
Overseas savings ratio	percent	10.2	7.9	4.6
Changes in external trade				
Total Exports	percent	7.9	17.4	5.0
(Merchandise Exports)	percent	(12.6)	(18.3)	(2.8)
(Service)	percent	(-5.5)	(14.6)	(12.5)
Total Imports	percent	-3.5	10.3	0.7
(Merchandise Imports)	percent	(-9.4)	(8.8)	(1.4)
(Service)	percent	(20.8)	(15.2)	(-1.1)

Note: 1982 figures are based on tentative tally by the BOK. The export and import figures are on the FOB basis.

KOREA

REV. James M. Morfett
2448 Blake Court
Bethlehem, Pa. 18017

Pope to fly route of downed airliner ^{3/5/84}

By HAMISH McDONALD,
in Seoul

The Pope will fly into South Korea tomorrow along the same air-route close to the Soviet Union from which Korean Airlines flight 007 strayed last September.

At the closest point to where a Soviet fighter shot down the Boeing 747 the Pope will offer a prayer for the 269 people aboard the plane who were killed.

The Pope was due to leave Rome later today aboard a chartered Alitalia DC-10 for an 11-day tour that will bring him to South Korea, Papua New Guinea, the Solomons, and Thailand.

In Korea, the Pope will be greeted by many of the country's

1.7 million Catholics and eight million Christians of other denominations. His visit is to celebrate the 200th anniversary of the Roman Catholic Church in Korea.

He will celebrate large-scale open air masses in Taegu and Kwangju, the scene of an uprising in May 1980 by supporters of the dissident leader Kim Dae Jung, a staunch Roman Catholic.

He will visit a leprosy centre in the far south, and meet a group of workers in the industrial port of Pusan, a scene of unrest in the late 1970s.

The Government has released a number of jailed critics in recent days to ease tension, but has also

stepped up surveillance of universities and other places where protests could start. President Reagan, in remarks prepared for the Pope's arrival in Alaska, said that prayer was more powerful than all the statesmen and armies of the world.

The Pope was to make a two-hour stopover before flying to South Korea.

Mr Reagan said: "We are just returning from a mission of peace, and I can think of no more fitting close to this journey than to be here in the presence of Your Holiness, who has worked so diligently for recognition of the rights and dignity of the individual and for peace among nations."

Korea, country for saints

From Page 1.

Yi's example spread, but the Korean court struck out with four persecutions between 1801 and 1866. While in Korea the Pope will canonise 103 martyrs of this period, giving Korea for the time being the world record number of saints.

The underground church that remained became a point of refuge and resistance during the Japanese occupation from 1910 to 1945. In the partition and Korean War that followed, churches became a focus for a traumatised people in a destroyed country.

South Korea's first president, Syngman Rhee, was a Protestant Christian, and the student crowds that pulled him down in 1960 were heavily Christian.

A sense of national danger

persists because of North Korea's hostility and superpower rivalry in the region.

"We are like the Poles, the Irish, or the Hungarians," says Father Simon Cheng, a Catholic spokesman in Seoul. "We have experienced invasions, colonisation and civil war."

The severe distress of Korea after its bitter war is still a vivid memory, as is the help of foreign churches. "There is no Korean today who has not received something — a box of cereal, old clothes, chocolates — from some Christian charity," said Mr Moon Il Suk, author of five books on Korean churches.

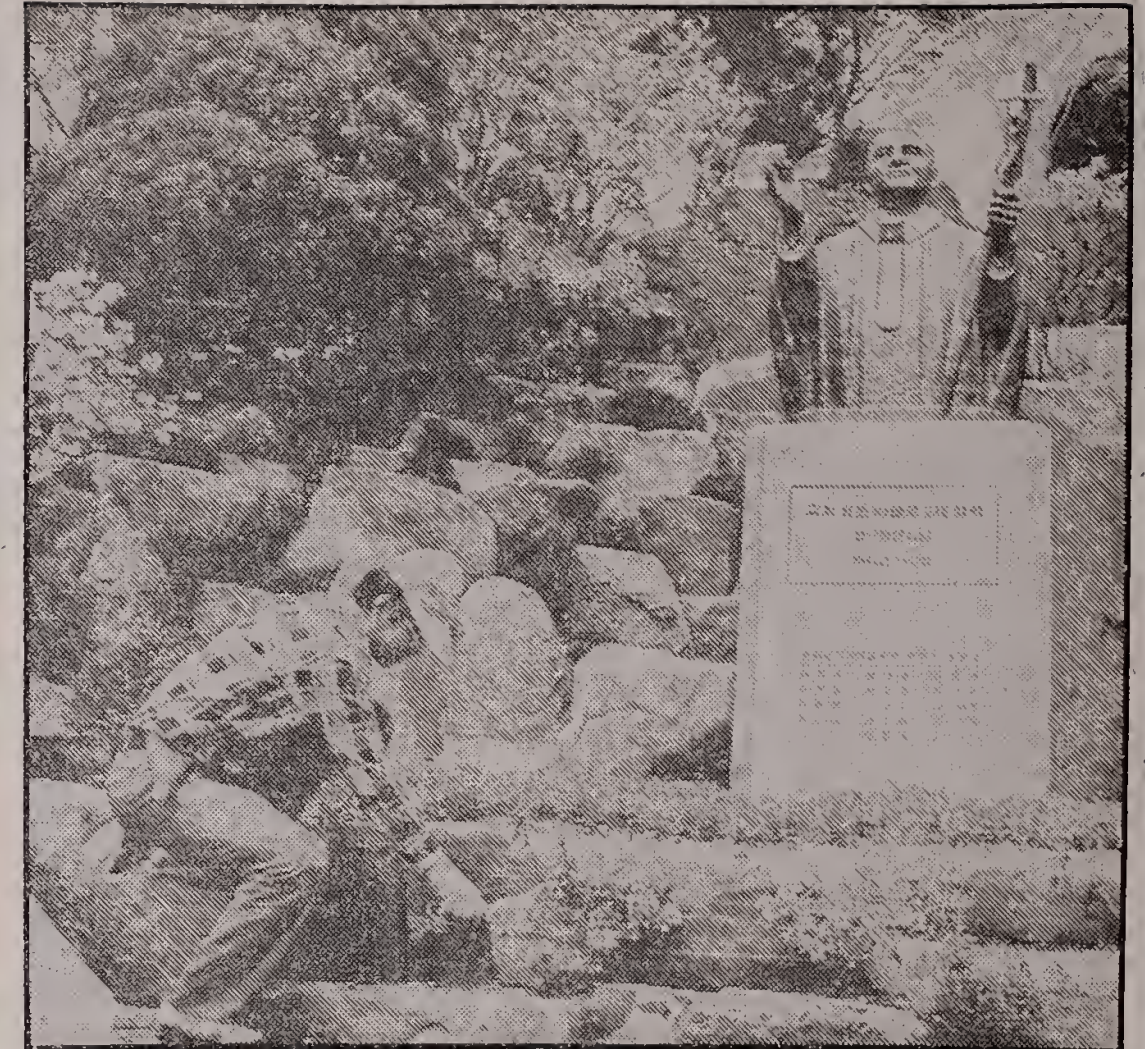
Yet the strong growth of the past 20 years coincides precisely with South Korea's fast industrialisation under military rule.

Churches have provided a glimmer of hope to the millions who moved into the cities from farms and villages to work punishing 60-hour, six-day weeks on textile looms, lathes and assembly lines.

Christian churches became the only institutions that the military leadership, bound by its anti-communist and pro-American ideology, could not destroy for opposition activities.

The two strongest opponents of President Park Chung Hee, assassinated by his own intelligence chief in October 1979, were both devout Catholics: Kim Dae Jung, who is now exiled in the US, and Kim Young Sam, banned from political activities.

So too was the leading intellectual of dissent, the poet Kim Chi Ha. Despite arrests and torture by



South Korea prepares to greet the Pope. A large sign (left) reads "Pope welcome in Pusan" (one of the four cities he will visit), and a man places flowers at the foot of a bronze statue (right) erected in Seoul to commemorate the Pope's visit.

Park's notorious Korean Central Intelligence Agency, church activism was never completely quelled.

President Chun Doo Hwan, a former Army general who took power after Park's death, has played his power more subtly.

His initial draconian sweep of opposition has been followed up by a paring away of detentions and political restrictions down to a hardcore of less than 500. His security men make numerous

small crackdowns but tend to release those detained quickly.

And his Government's doctrine has taken over many previous opposition calls for social welfare and redistribution of wealth.

The churches are still the chief voice of criticism. Cardinal Stephen Kim has spoken out against arrests. Church worker, farmer and youth groups hold out against Government policies that have tamed the trade-union movement.

Many Korean opposition voices fear and distrust Chun far more than Park.

The arrival of a Polish Pope invites the frequent comparison of South Korea's political position with that of Poland.

Both countries are locked by global strategies under authoritarian regimes. In both, the Catholic Church keeps alive a spirit of independence and freedom. The Pope's presence in Korea will see

huge crowds turn out of their own volition.

"He will be here to seek an audience with the people," said one student at a Seoul university. "That's different from President Reagan or the International Parliamentary Union. They came here to talk to leaders."

Catholics are uncertain how much political impact the Pope will have — or seek. Pointedly, he has included in his tour the city of

Kwangju, where Chun's troops put down the last resistance to his seizure of power in May 1980 at a cost of 189 lives.

Yet while the Pope is a symbol of freedom in Poland, his message in the Third World is less clear.

"He has such a marvellous feeling for people and yet his attitudes on social issues are so conservative," said one foreign priest working here. "He is a contradiction in himself."

on shorter-range systems on the Kola. But even given Soviet concessions, there would remain great problems in defining and negotiating a nuclear-free zone in the Nordic region. Merely ratifying the existing state of affairs would gain the Nordics little, and doing so would be awkward for Norway and Denmark, because it would separate them still further from NATO's nuclear umbrella.

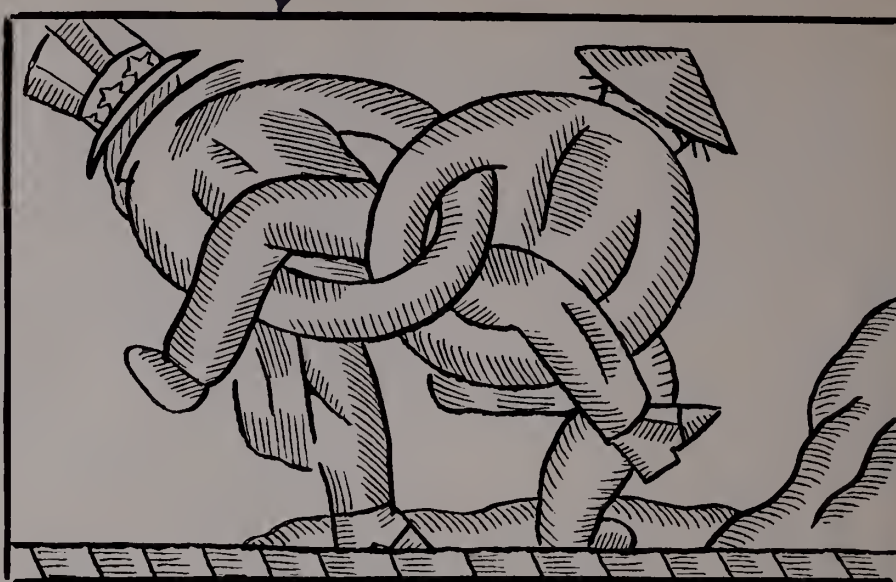
Yet not all ideas are useful primarily for their substance. I sensed that many Nordics who support the idea while it is under discussion would not like to see it become a reality, for the reasons suggested above. Discussing the nuclear-free zone has increased consultation among the Nordic countries on security matters—indeed, at the conference I sometimes felt as if I were listening through a keyhole to a private discussion. One Finnish political scientist could not resist the temptation to play to the Soviet gallery, by suggesting that the Soviet-Finnish friendship treaty could serve as a model for a nuclear-free-zone agreement. He embarrassed most of his Finnish colleagues, but it is helpful to Finland to keep the idea alive.

The best capsule description of Finland's attitude toward the Soviet Union that I have heard was provided by a foreign diplomat: It's not courageous but it's effective. And, Finns would add, the costs of courage are too high for a country of 4.8 million people. Maybe, one Finn said, we will be able to afford other options when the Soviet Union disintegrates into fifteen semi-independent republics, but we can't now.

Finlandization has little value as a metaphor. Finland derives impressive benefits even as it incurs costs. Its approach is the product of too many singular facts; bedfellows make peculiar politics. If Finland as a model has any relevance, it is not to the West but to the East. Turmoil in Eastern Europe may one day force Moscow to contemplate giving the nations there something like Finland's autonomy in domestic, economic, and political affairs—provided they show special deference to Soviet security needs. No doubt Eastern Europe would be more than happy to be Finlandized in that way.

—Gregory F. Treverton

Gregory F. Treverton, who is on the faculty of the Kennedy School of Government, is at work on a book about European-American relations.



SOUTH KOREA OLD ALLY, NEW COMPETITOR

Now, when South Korea's economic success is costing the jobs of Americans, South Koreans wonder if we would fight for them again

WHAT WITH TRAFFIC jams and checkpoints, the twenty-five-mile bus ride north from Seoul to the demilitarized zone dividing the two Koreas takes almost two hours, and so the suspense builds along the way. As the villages grow farther apart and the rice fields start to sprout concrete tank traps, you know you're getting close to the DMZ; when you cross Freedom Bridge and see Camp Liberty Bell, you know you're there. It is like a journey in a time machine, back to an era and a place where the Cold War was once hot. It threatened to heat up again, in the aftermath of the October bomb blast in Rangoon, Burma, that killed seventeen South Korean high officials and which the South Koreans believe was perpetrated by North Korean agents.

A visit to the DMZ has two stages, one Korean and one American. Off in a remote, barren corner of the zone, it is the South Koreans' job to dramatize the continuing threat from the North. Korean soldiers take away all cameras and umbrellas and pass out dark-brown military helmets. Then they lead your group on a long underground journey. The first tunnel,

built by the South Koreans, slopes sharply down; it comes complete with floor mats, handrails, and even alcoves for those who need to rest along the way. It leads, eventually, to a deep subterranean passage constructed by the North Koreans, rough-hewn but wide enough (say the South Koreans) to send a 10,000-strong mechanized division of northern soldiers through in a day. Blasting through solid rock, the North Koreans penetrated far under the southern half of the DMZ before this particular tunnel was detected, in the mid-1970s. Several similar tunnels have since been discovered, and, according to one North Korean defector, there are perhaps dozens more. No one in the South knows exactly where the others are.

Bizarre as a surprise attack by blasting cap and bulldozer might seem, the South Koreans are taking no chances. In the midst of the tunnel, a few hundred meters from the underground frontier, a lone soldier keeps guard behind barbed wire, sandbags, and a mounted machine gun. Anchored in the rock above his shoulder is a cage containing a white songbird; if it stops singing, that could mean that nerve gas is on its way through the tunnel.

A few miles away, over the hills, lie the Joint Security Area and the "truce village" of Panmunjom, where the combatants in the Korean War go through a charade of routine negotiations that consists mainly of exchanging insults. (A typical issue in dispute is whether one side's flag can be higher than the other's on the conference table.) In the bustling area just south of the actual military demarcation line, the United Nations Com-

mand—the official rubric for the American forces at the DMZ—conducts a well-rehearsed show for visitors. The strapping American GIs assigned to this precarious forward camp are specially selected, and some serve as full-time tour guides. They give a quick history of the war, run through a slide show, and point out some of the landmarks—for example, the Bridge of No Return, used on such occasions as the release, in December, 1968, of the crew of the spy ship USS *Pueblo*, which had been captured by the North Koreans eleven months earlier. Another locus of DMZ lore is the poplar stump at the site of the 1976 “tree-cutting incident,” in which North Korean troops, wielding axes, attacked and killed two American officers and wounded nine American and South Korean soldiers who were trying to prune a tree.

Just last year a member of the elite American unit assigned to the Joint Security Area, twenty-year-old Pfc. Joseph T. White, of South St. Louis, Missouri, lured by North Korean propaganda, crossed to the other side of the 38th parallel. His defection, the first such incident since 1965, was a great embarrassment, and now White's voice can be heard occasionally on the North Korean broadcasts that fill the air in the DMZ. Most of the time those broadcasts consist of a haunting, high-pitched wail, a woman's voice that alternately sings and harangues in praise of the Communist paradise.

The DMZ is a symbol of how little genuine progress has been made in cooling tensions between the two Koreas during the past thirty years. It is a place where it is easy to imagine war breaking out at any moment. That is why in South Korea speculations about American will and military strategy are a matter of everyday conversation and why they take on much greater urgency than they do in the United States, where they can be comfortably abstract. In Korea the questions are concrete and alarmingly immediate: “Will the United States save us next time?” and “Is Washington willing to push the nuclear button, if that is what it takes?”

Such questions are enough to shock Americans, still recovering from Vietnam and lately worried over deepening military involvements in Central America and Lebanon. Not many Americans would be willing to fight another war over Korea—especially given the repu-



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tation of the current South Korean regime. The South Koreans realize this, and though the shooting down of a Korean civilian jet liner by the Soviet Union in September has no doubt temporarily strengthened Korean-American ties, South Koreans will continue to be haunted by uncertainty over America's post-Vietnam resolve. This anxiety is only one of many problems now straining an alliance that has been at the center of U.S. foreign policy, if sometimes quietly so, for more than three decades.

MOST AMERICANS PROBABLY know very little about Korea. Those above a certain age may remember it as the scene of an ugly postscript to World War II in which an uncle or cousin was called up, or recalled, to fight. Younger people, if they learned anything at all about the Korean peninsula, rushed past it toward the end of a high school history course; still younger ones may wind up confusing it with Vietnam, 1,500 miles and many cultures to the southwest.

More than 60 percent of all South Koreans were born after the end of the Korean War, but, in contrast to their American peers, they have had an education in which the Korean-American connection is central; by now, it is deeply imbedded in their consciousness.

Having served as a battleground for the Sino-Japanese and Russo-Japanese wars, the Confucian monarchy of Korea became a protectorate of Japan in 1905, and five years later was completely absorbed as a Japanese colony. The brutal Japanese occupation ended only in 1945, with Japan's defeat in the Pacific War. The Allies had agreed at wartime conferences that Korea should be free of the Japanese, but the transition to independence proved complicated. As elsewhere, the United States and the Soviet Union shared the postwar occupation duties (the country being divided, in this case, along an arbitrary line on the map suggested by two young American lieutenant colonels, one of them Dean Rusk, later secretary of state), and totally different regimes emerged under the influence of the two great powers. Kim Il Sung, a young man who had served in the Soviet Army, was installed by the Kremlin at the head of a government in the North, where Korea shares a short stretch of border with the USSR. In the South an elderly Princeton graduate named Syngman Rhee emerged as the leader. Both men talked of unifying the

country, but their frames of reference were so different as to be irreconcilable. By 1948, Korea had become two separate countries, implacably hostile to each other.

There is still dispute in some circles over just how the Korean War began, but the version generally accepted in the West (and the one regarded as gospel in South Korea) is that on June 25, 1950, the People's Army of North Korea launched a surprise attack across the 38th parallel. Despite Rhee's earlier aggressive talk, such as a boast that the southern forces "could take Pyongyang [the northern capital] in three days," it was Seoul that fell within three days.

The United States reacted not only with shock but also with some degree of guilt. Earlier, worried by the chaos of Korean politics and put off by Rhee, Washington had denied the South Koreans tanks and other heavy weapons; and at a crucial moment in 1950, Secretary of State Dean Acheson had given a speech defining vital American interests in a way that seemed to exclude Korea. Within five days of the North Korean invasion, President Harry S. Truman contradicted that definition and committed the war-weary American nation to what would become a symbolic struggle against communism. The troops that came to South Korea's aid fought under the flag of the United Nations (and included soldiers from Europe, Asia, and Africa), but most of them were American. In a risky but brilliant piece of strategy, General Douglas MacArthur turned to sea and air power to make up for disastrous losses on the ground; his landing at Inchon surprised the North Koreans behind their own lines, and within a few months he had liberated Seoul and returned it to Rhee.

Unfortunately, MacArthur soon fell for Rhee's dream of reuniting Korea by force, and his drive north turned into a debacle when, on November 26, hundreds of thousands of Chinese troops entered the war on North Korea's side. The rest of the struggle was full of disasters—including MacArthur's unseemly public squabbles with Truman over whether to strike back at Chinese targets with nuclear weapons. There ensued a long, withering war of attrition, ending with an armistice that took two years to negotiate and only confirmed the division of Korea into two enemy states, which had about the same boundaries as when the war began.

THIRTY YEARS LATER, South Koreans from all walks of life continue to express their gratitude to visiting Americans. "We're still free and still Korean because of American sacrifices," says one official; "your people came here and died for a principle." South Koreans offer gifts and extend to Americans courtesies that go far beyond what even their Oriental culture would normally require. And they regard the 39,000 U.S. troops stationed in their country—who cost the American taxpayers \$1.4 billion a year—as a crucial insurance policy.

There is a fundamental asymmetry in the relationship, of course, the United States being far more important to South Korea than South Korea can ever be to the United States. But the American interest is still strong and clear. Korea is a strategically significant peninsula, located in a part of the world where great-power rivalry is acute. If the Soviet Union or North Korea controlled the entire peninsula, then Japan, at its closest point only thirty-five miles away, would also be threatened. The presence of American forces in South Korea makes it easier for the United States to defend Japan in the event of a sea embargo or an air attack, and to influence the outcome of, or perhaps even prevent, any other conflict in East Asia.

But South Korea has also become important to the United States in its own right. The annual trade between the two countries now totals about \$12 billion, with a roughly equal balance in the flow, and U.S. investment is growing. South Korea is an established market for American goods, and although U.S. labor unions lament the loss of American jobs, American consumers benefit from the availability of generally high-quality Korean products at relatively low prices. The friendship of the South Korean government is increasingly a mixed blessing, but Washington has gained over time from Seoul's political affinity with the United States. Certainly it has been an advantage for American policy-makers in recent years to know that Japan, South Korea, and even, at times, China, whatever differences they may have among themselves, regard the United States as a common friend.

Ironically, South Korea matters more to the United States today than it did at the time of the Korean War—all the more reason to sustain a commitment that has cost the U.S. billions of dollars in aid and more than 33,000 lives.

KOREA WAS IN ruins after the war, one of the most destructive conflicts in modern history. Both North and South had suffered enormous numbers of casualties—at least a million dead on each side—and their economic and social systems had collapsed. Having changed hands several times in the course of the fighting, Seoul was devastated; many of its buildings were empty and much of its population had to beg food from American forces in order to avoid starvation. Overall, more than half of South Korea's industry had been destroyed, and the per capita annual income south of the DMZ was a mere \$134.

The U.S. Congress, which included Korean War veterans and veterans' relatives and friends, took a generous view of the need to rebuild a country that owed its survival to the United States and that did not mind saying so. As a result, South Korea received vast amounts of American aid (as well as some supplements from other countries), for economic reconstruction and for the creation of a strong, enduring military machine. The hope was that South Korea would become a new model for the Third World, refuting Marxist rhetoric by demonstrating that development could occur successfully along free-enterprise lines. The American business community became enthusiastic about Korea too, convinced that there would be benefits for all concerned.

South Korea has succeeded economically beyond its sponsors' most ambitious dreams, to the point where its success has complicated its standing with its friends. American veterans of the Korean War would scarcely recognize the place. Development began to take off in the early 1960s, and several five-year plans later the nation has outgrown the "developing" category and (along with Brazil, Taiwan, and Singapore) is a prototype of the "newly industrialized countries." Indeed, South Korea has one of the fastest-growing economies in the world, with an annual per capita income approaching \$1,700. The latest projection from the Korea Development Institute is that the country's gross national product will have increased by a remarkable 8.1 percent in 1983.

The boom has been fueled by the South Korean government's encouragement and funding of heavy industry, which has helped the country compete, often on cutthroat terms, in international trade. In sectors like textiles, South

Korea has been a runaway success, taking its toll not only in such obvious places as the United States and Great Britain but also in Japan, where perhaps a third of the jobs in textiles have been lost to "cheap imports" from Korea and Taiwan. But the most daunting challenge to other economies comes from the gigantic new South Korean conglomerates, monolithic enterprises that do business around the world virtually free of domestic regulation and restriction.

The biggest is the Hyundai Group (*hyundai* is Korean for "modern"). It makes cars, locomotives, and offshore oil-drilling platforms; it manufactures paints, cement, and wooden building materials; it designs highways, railroads, and bridges; and it claims to run the largest shipyard in the world. Hyundai is the creation of Chung Ju Yung, a modern-day Korean folk hero who walked 150 miles to Seoul from his native village at the age of sixteen to take his first job as a day laborer. Now sixty-seven, Chung has 135,000 employees and a privately held business empire that extends to forty-two overseas offices, located everywhere from Seattle to Sydney, from Bogotá to Baghdad.

Hyundai's base of operations is in Ulsan, on Korea's southeastern coast. Ulsan might be described more accurately as a company province than as a company town. The shipbuilding division has already turned out 260 ships, including many supertankers. Hyundai has also built thousands of apartments and hundreds of houses (which are rented or sold to employees at below-market rates), not to mention primary and secondary schools, a technical college, and an arena for the practice of the martial art of Tae Kwon Do. With little reason to go anywhere else, Hyundai employees act out the Korean work ethic, putting in six-day weeks and taking annual vacations restricted to three days and four nights.

South Korea's new prosperity has been accompanied by a phenomenal growth in its population. Some 40 million people now live in a country the size of Indiana. That works out to about 1,000 people per square mile, the highest population density on earth. (If the United States were as densely populated, it would have 3.8 billion people.) Government officials, finally alarmed over the problem, are scrambling to find ways to persuade couples to have only one or two children.

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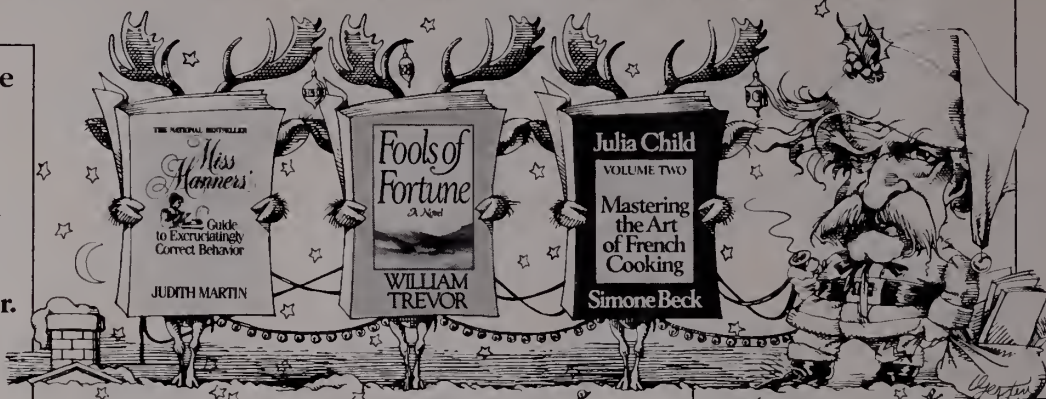
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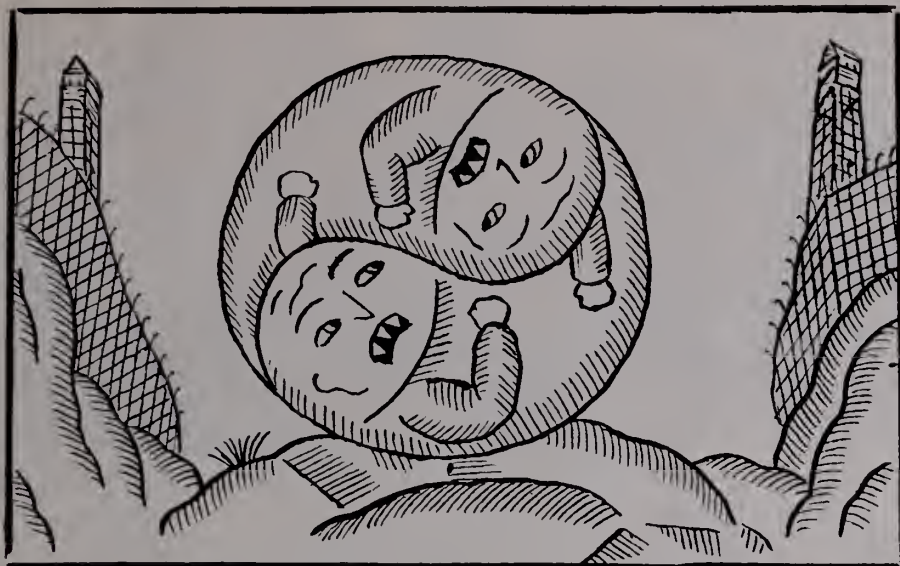
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ent than in Seoul, which has become one of the largest cities in the world, with a population of 9 million and a density of 36,000 people per square mile (in comparison, New York City has 23,000 people per square mile). A workshop of chaotic, virtually unregulated growth, Seoul is a sprawling metropolis. There is new construction on almost every block, the din of traffic is never out of earshot, the air is astonishingly polluted, and the business climate is so overheated that Koreans and their would-be partners from all over the Western world can be seen and heard cutting deals everywhere—on street corners, in hotel corridors and elevators, in taxicabs—at any hour of the day or night.

American influence is ubiquitous. South Korean disc jockeys play rock music and American movie themes on their radio programs. In the commercial portrait galleries in Seoul's underground arcades, the subjects include Douglas MacArthur, Lyndon Johnson, Bing Crosby, and Brooke Shields, but not Harry Truman (who, after all, stopped MacArthur from seeking a real victory in the war) or Jimmy Carter (who tried to withdraw some American troops from South Korea in the late 1970s). Ronald Reagan, who as a candidate and as President has said all the right things about Korea, and who is locally a favorite movie star to boot, is, of course, a best seller.

South Korean intellectuals and technocrats still regard the United States as the place to go for higher education. There are 300 U.S.-trained Ph.D.s in the army alone, and every other area of government and business has been thoroughly penetrated by people who have

studied or worked, or both, in America. One result has been to create South Korean institutions and bureaucracies that are almost clones of their American counterparts. Indeed, South Korea today is in many respects a caricature of the United States.

THE AMERICANS WHO have helped shape the new South Korea are gratified, even flattered, by the country's emergence as a full-fledged actor on the world scene and by its growing economic prowess. But when the student becomes smarter and more adept than the teacher, there is bound to be some trouble.

The temptation for South Korea to flaunt its economic success is understandable, if sometimes unwise from a public-relations standpoint. The Daewoo Corporation, one of Hyundai's major competitors, bought five pages of advertising in a recent issue of *Fortune*, to boast of its ability to build a seawater-treatment plant in the Arctic, mobile cranes in Europe, and a tire factory in Sudan. On the last page, three Daewoo executives were shown wearing sweatshirts from the places where they obtained their know-how—the University of Wisconsin, Columbia University, and the Massachusetts Institute of Technology.

An American visitor to the Hyundai shipyard is readily told of the efficient, inexpensive work done there to repair ships from the U.S. Seventh Fleet, but he comes away wondering how the displaced workers from the shut-down U.S. Navy yards in Boston and San Francisco, not to mention their congressional repre-

sentatives, would feel if they knew. It is hard to be sure whether the Koreans have gained any technological advantage from repairing American ships, but it is an open secret that they have reaped military and economic benefits from their familiarity with other American matériel. With the permission of the U.S. government, the South Korean military has copied the American M-16 rifle and done a substantial business selling the copies to the governments of the Philippines and Thailand. Some American officials believe that the Koreans have gone beyond the authorized sales to those countries and, to keep their assembly lines going, are now selling American-designed weapons elsewhere. Since there is nothing to be done about it anyway, the Americans who suspect the violations just ignore them.

American industries are unhappy over the benefits South Korea has reaped from its participation in the U.S. "generalized system of preferences" (GSP) program, aid through trade that provides tariff relief to help developing countries expand their industrial bases, diversify their exports, and earn more foreign exchange. A total of 140 countries get help from the GSP program for some 3,000 categories of imports, but South Korea has been near the top of the list of beneficiaries since the GSP's inception, in the mid-1970s. In 1982, it was second only to Taiwan; more than a billion dollars' worth of otherwise dutiable South Korean products were admitted duty-free, costing the U.S. Treasury at least \$55 million.

But potentially the most dramatic evidence of South Korean competitiveness with American industry is coming soon, when the Hyundai Motor Company begins to export its high-performance, low-cost cars to the United States. Its subcompact Pony, a comfortable, practical, and inexpensive car, already accounts for 70 percent of South Korea's domestic automobile market. When the slightly larger Stellar has been modified to meet U.S. emission-control standards, it will be a formidable rival not only to American cars but also to the Japanese imports that are so controversial.

DISSATISFACTION OF A different sort is growing on the Korean side of the relationship. One reason that South Korean products compete so effectively on the world market is that wages in South Korea are generally low and working



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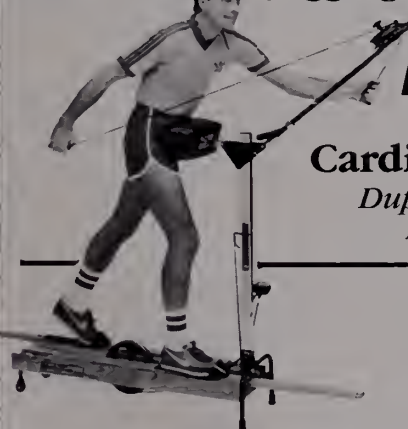
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conditions often bad. The impressive per capita income figures conceal a grossly uneven distribution of wealth. Social-welfare programs are not very advanced. Not surprisingly for the ultimate free-enterprise society, South Korea is the home of a few hundred multimillionaires and millions of extremely poor people—not poor by comparison with the populations of the least-developed nations, but abject by comparison with the new elite in their own society. The sweatshops that turn out cheap Korean textiles are written off as part of the price of national development. Their American investors look the other way and pocket substantial profits.

Labor unions that have protested these conditions are accused of stirring up social unrest; as a rule, the government charges them with subversion and brutally represses them. Most unions have now been disbanded. Some companies, like the Hyundai conglomerate, have sought to deal with grievances through worker-management councils, but others, including the Korean subsidiaries of American corporations (Control Data, for example), have resorted to physical intimidation. In one notorious instance, women employees of an electronics firm who participated in a sit-down strike were attacked by thugs brought in by the employer; later, the workers, rather than their attackers, were charged with crimes.

In conversation, union activists, university faculty members and students, and Christian militants often blame the United States for these appalling circumstances. They contend that despite occasional American pressure in high-profile cases—such as that of opposition leader Kim Dae Jung, who was finally released from prison in December of 1982 to obtain medical treatment in the United States—Washington has usually reacted with indifference while one South Korean military regime after another has engaged in serious human-rights abuses. As one elderly clergyman told me, "We've become convinced that the United States doesn't care about us as a people but only as a military base."

There are many U.S. bases in Korea. American troops are stationed in the heart of Seoul and along the DMZ and are scattered elsewhere around the country. The South Koreans give them complete latitude, and, under arrangements that date back to the Korean War,

Merit Pay for Teachers

Amid the chorus of concern about the troubles afflicting education in America, the idea of merit pay for teachers is gaining favor.

Fully 80% of the people polled in a recent national survey expressed their approval of basing salaries on merit to attract and retain better public school teachers.

In most fields, including business, the best pay generally goes to the best professional performers. Not so in teaching.

Traditionally, pedagogic salaries are scaled to length of service up to a ceiling. Teachers of equal experience and educational attainments, working in the same school system, get the same pay. Meritorious performance goes unrecognized in the paycheck.

Lack of financial incentive is one of the reasons why the brightest prospects among college students are discouraged from taking up teaching. Too many job openings in the schools go to second-raters. As a result, students in alarming numbers are coming out of the public schools, diplomas in hand, ill prepared for college or the workplace.

A pivotal solution to the nation's educational shortcomings lies in upgrading the teaching ranks. Any such effort must be directed at keeping top teachers in the classrooms, instead of disheartening them so they leave for jobs elsewhere, and also at attracting

newcomers who are smart, talented, and motivated.

There's merit to merit pay. In the words of President Reagan, "How else do you provide an incentive for attracting the best and the brightest into education?"

If we want better education, we need better teachers. One way to draw them is to pay them better. Basic pay scales should be improved. This should be coupled with accountability for performance and special recompense for special creativity, dedication, and achievement in stretching young minds.

Teacher's organizations have long opposed merit pay, although their opposition shows signs of changing in the face of mounting public disaffection with the educational system. Among their concerns is that supervisors and administrators would be swayed by personal favoritism and would apply unfair standards in judging teachers' work. To us in business and industry, where performance appraisals and pay pegged to merit are accepted practices, that scarcely seems to be an insoluble drawback.

Teaching used to be one of the most honored of professions. Public education in America used to be unrivaled in quality. Recognizing and rewarding excellence in teaching, through merit pay, could help restore the profession and the institution to the stature they once held.



**UNITED
TECHNOLOGIES**

many of the local forces still report to American commanders. Perhaps the consideration most significant to the Pentagon is that unlike the Japanese, who are understandably skittish about the presence of nuclear weapons on their soil or in their waters, the South Korean government welcomes the weapons as part of its security guarantee.

The role of the American forces has occasionally been inflammatory. For example, they are widely believed by dissidents to have provided moral, if not physical, support to the South Korean troops that ruthlessly put down a ten-day civil uprising in Kwangju in May of 1980. Kwangju is at the heart of the Cholla district, an area that has been at odds with Korean central governments for centuries. (Kim Dae Jung is only the latest of many dissidents to emerge from Cholla.) The government claims that fewer than 200 people died during the Kwangju insurrection, but unofficial sources say the toll may have been four or five times higher, and they insist that the United States is partly responsible. There is still dispute over whether the American commander in Korea at the time, General John A. Wickham, Jr. (now the U.S. Army Chief of Staff), actually released Korean regiments under his command for "security work" in Kwangju. What is clear is that Wickham raised no known objection to the way the South Koreans handled the uprising, and that a few months later he suggested publicly that the Koreans were not ready for democracy.

The Kwangju incident—so controversial that more than three years later South Korean government officials still try to dissuade visitors from traveling to Cholla—played a key role in the consolidation of power by South Korea's latest military strong man, Chun Doo Hwan. There is an aura of mystery about Chun, a political general who emerged on top during the jockeying for power following the assassination of President Park Chung Hee, by the chief of the Korean Central Intelligence Agency, in 1979. He is regarded less as a ruler with his own clear vision of South Korea's future than as the front man for a particular military clique, all of whose members were in the eleventh class of the Korean Military Academy (which is styled after West Point). One of the most controversial aspects of Chun's regime is the role in national affairs played by his wife, a socially prominent woman with excellent

business connections. Several of her relatives have been implicated in financial scandals.

Chun says he would like to be the first postwar leader of Korea to leave office peacefully, and he has promised to step down in 1988 after arranging elections to choose his successor. But in the meantime he has, if anything, tightened up the political system, which had begun to loosen a bit during the last years of the Park regime. Political forces aspiring to genuine democracy are banned from the National Assembly, where the officially tolerated "opposition" now consists of small parties that quarrel over details but go along with most of what Chun wants.

The press, once the last redoubt of democratic opposition in South Korea, has virtually given up under government pressure. Earlier this year, during the long hunger strike of dissident leader Kim Young Sam, which was widely reported overseas, not a word about his actions appeared in Seoul's mass-circulation daily newspapers. When Kim gave up his protest and held a news conference, even that went largely unreported.

In another echo of America, journalism has become a popular field of study among young Koreans. Most of their professors teach a theory of pluralism that they learned in the United States but that few of the students will ever have an opportunity to practice at home. Those who try, whether working for newspapers, magazines, or state-supported or commercial broadcasting, are invariably fired on government orders. Editors who resist such orders find their own careers endangered.

Many young Koreans resent the Americanization of their society. Seoul, after all, was established as a center of culture and government in 1392, a hundred years before Christopher Columbus discovered North America, and it is humiliating to see so much of the old and the traditional replaced by the new and the cost-efficient from across the Pacific. Some Korean intellectuals espouse "dependency theory," a neo-Marxist strain in political science that holds that the noncommunist nations of the developing world, for all their pretenses of independence, are dependent on an international economic system dominated by the powerful capitalist nations. The theory also argues that the new elites in nations like South Korea, in league with that sys-

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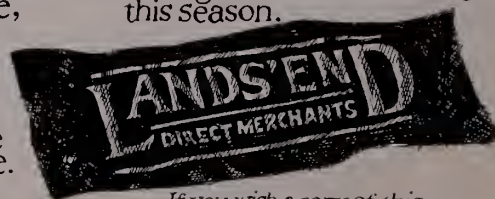
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tem, suppress the majority of their own people.

Perhaps the greatest blasphemy, in South Korean terms, is the growing, if surreptitious, popularity of a revisionist explanation for the origins of the Korean War. Outlined long ago by the maverick American journalist I. F. Stone, it holds that the southern regime of Syngman Rhee, with the connivance of U.S. officials, may have provoked the North Korean attack of 1950, and that the Americans, in any event, welcomed the attack as an opportunity to take an anticommunist stand at the start of the Cold War, whatever the cost in Korean lives. Needless to say, South Koreans who take that view have long since given up feeling grateful to the United States. The arson attack on the American cultural center in the port city of Pusan in March, 1982, was a demonstration of their attitude—and an especially symbolic one at that, since Pusan was the headquarters of the American-supported wartime regime after it was driven out of Seoul.

DEFENDERS OF THE Chun government invariably justify its excesses by pointing to the continuing threat from north of the DMZ. It is not difficult to be convinced that such a threat exists.

Hardly a month passes that the South Koreans do not announce the killing or capture of North Korean infiltrators. They have been discovered floating in boats on the Imjin River in the DMZ, swimming in frogman suits off the Japan Sea coast, and, in one notorious case, hiding in the hills outside Seoul, just a few miles from the Blue House, where the president lives. South Korean paranoia focuses on the possibility that some raiders have slipped through the net and are posing as law-abiding South Koreans, until the hour comes round to strike.

That fear guarantees a continual state of alert in the South. Air-raid drills remain a routine feature of life in Seoul, and on several recent occasions, when Chinese and North Korean military planes penetrated South Korean airspace, the capital was thrown into panic—until it became clear that the planes were being flown by pilots who wanted to defect.

Still in power in North Korea after more than thirty-five years, Kim Il Sung is one of the world's most unpredictable despots, and his unsavory regime has

few defenders anywhere. It, too, has managed a certain amount of reconstruction since the Korean War, but, according to Western estimates, North Koreans today have an annual per capita income of less than \$800. The disparity is probably one reason Kim has refused to participate in any program for the reunification of families divided by the armistice line, or for the re-establishment of any sort of communication across that line. Indeed, North Korean radios and television sets are said to be manufactured in such a way that they will not receive broadcasts from South Korea and the outside world.

By all accounts, both the Soviets and the Chinese have long since given up any pretense of influence over Kim, and they are supposedly now concentrating on trying to exert some control over the selection of his successor. Kim's official choice for that spot is said to be his son, Kim Jong Il, but Kim Jr.'s dominance over several rival stepbrothers is apparently far from assured.

The widespread perception of aggressive irrationality in the North serves the short-term purposes of the South Korean government. It informs the national spirit, and it helps explain why South Korea spends nearly \$4 billion a year on defense to keep up with the North Koreans, who are generally believed to have the largest standing army, relative to total population, in the world.

The political orthodoxy in South Korea is that the nation must work toward peaceful reunification. There is even a ministry in the Seoul government whose formal mission is to achieve that elusive goal. But each time North-South negotiations have gotten under way, sponsored by the Red Cross, they have broken up almost immediately, and Kim's intransigence seems to be to blame. His most recent gambit, several years ago, was to say that he would resume discussions with the South only on condition that he be allowed to select all the members of the southern negotiating team.

South Korea has persistently sought to make mischief for North Korea by trying to persuade its two staunchest supporters, the Soviet Union and China, to expand their links with the South. The Seoul government has sent people to various international meetings in the Soviet Union in recent years, and now the Soviets have begun to respond: last year representatives of Tass attended a convention of Asian journalists in South Ko-



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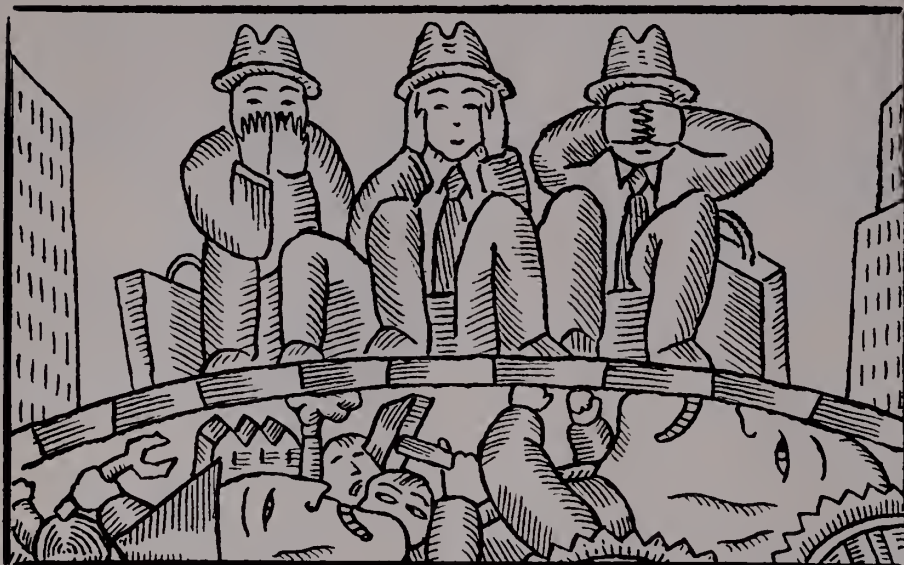
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rea, and a Soviet museum director went there for an archaeological conference. There has been similar progress with China: a South Korean agricultural official was admitted to China this year, the first such visit since 1949. Even after the Soviet attack on the Korean jetliner, and even as the Seoul government was orchestrating large-scale anti-Russian demonstrations in response, officials said they had decided not to abandon their "nordpolitik" of working for better relations with the Chinese and the Soviets.

AS LONG AS there are two Koreas, in different international camps and hostile to each other, South Korea will face a constant need to establish and prove its legitimacy as a country. A number of symbolic tests loom during the next few years. The North Koreans did their best to hold down attendance at an Inter-Parliamentary Union conference in Seoul in October of this year. (Indeed, a diplomat from Pyongyang was caught trying to bribe a Finnish parliamentary leader to abstain from voting to hold the meeting in Seoul.) More important are the Asian Games scheduled for Seoul in 1986 and the Olympics in 1988, prospects that have added to the South Korean construction boom. South Korea also looks forward to a visit from Pope John Paul II, set for next spring; in exchange for the prestige, the government is prepared to run the risk that the pontiff will side with the outspoken political dissidents within the large South Korean Catholic Church.

South Korean officials realize that to achieve greater legitimacy the country must improve its image overseas, espe-

cially in the United States. They are distressed that so much of the American press coverage of their country focuses on human-rights violations. Yet the South Korean government seems to be unaware that it invites more such coverage by restricting the foreign press—expelling reporters whose work it does not like and barring the entry of others, often on specious grounds. This in turn comes to be portrayed as a violation of freedom of the press.

The South Korean image in the United States seems to be getting steadily worse. The efforts in the mid-1970s by Korean businessman and socialite Tong-sun Park to buy influence with Congress on behalf of the Seoul government made an ugly scandal. Today many Americans associate Korea with the Reverend Sun Myung Moon, whose Unification Church is widely regarded as a scam and who has himself been convicted of tax evasion and sentenced to prison. Moon's church and other, more obscure Korean religious groups have provided many South Koreans with a route around American immigration laws, permitting them to seek admission to the United States as ministers, a category on which there is no quota.

The number of Koreans and Korean-Americans living in the United States is now estimated at 700,000; about a third of them are in the Los Angeles area. Some of the Korean immigrants to this country came originally from North Korea, and so it is not surprising that in recent years the Pyongyang government has sought to make contact with them, dangling the prospect of information about family members who have not

been permitted to leave the North. The South Korean government is deeply suspicious of such contact. Apparently with U.S. government permission, it has put police officers and intelligence officials into its consulates in Los Angeles and New York to monitor what it considers to be the subversion of the Korean-American community. According to some Korean-Americans, the actions of these Seoul government agents on American soil, if widely known, would be fuel for another scandal.

WHATEVER THE CAUSE, the American sense of loyalty toward South Korea has slipped sharply over the years. William Watts, of Potomac Associates, in Washington, who studies the attitudes of Americans and Asians toward each other, has estimated that only a third of the U.S. public would be willing to defend South Korea today if that country were attacked. A recent study by the Chicago Council on Foreign Relations showed that on a "thermometer" measuring American warmth toward other countries, South Korea scored well below the middle, just behind South Africa and barely ahead of Syria. (Still, most Americans seem to oppose the withdrawal of U.S. troops from South Korea, and congressional discontent forced Jimmy Carter to cancel his plan to bring many of them home.)

In an effort to shore up American support, the South Korean government is increasingly turning to the right, which will not credit complaints about South Korea's human-rights record. That puts the political defense of the Seoul regime in the hands of people like Republican Senator Jesse Helms, of North Carolina, and the late Democratic Congressman Larry McDonald, of Georgia, who had just been elected president of the John Birch Society when he died in the Korean jetliner shot down by the Soviet Union. Indeed, Helms was an organizer of a conference (to which McDonald was en route) marking the thirtieth anniversary of the U.S.-South Korean Mutual Defense Treaty—a circumstance that caused moderate American politicians with a genuine interest in Korean security to stay away. In other words, the South Koreans have narrowed their political base in the United States, and they seem unaware of the potential consequences.

Yet South Korea and the United States are locked in an embrace that nei-

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ther side can break. As a Korean Christian activist put it recently, "This is the one country in the world that cannot possibly say, 'Yankee, Go Home.' " Without the United States, South Korea cannot survive as an independent nation; indeed, some strategists maintain, it is only the presence of American forces on the peninsula that deters the North Koreans from attacking again. But as long as the United States is in South Korea, a dissident argued, it should befriend other elements besides Pentagon-trained generals and the business elite; and it should promote democracy.

American diplomats in South Korea say they do just that, up to the point where their suggestions might be regarded as meddling rather than as friendly advice. But when they sit in meetings trying to figure out how to persuade the South Koreans to liberalize their system, they complain about the myth of American influence over decisions in Seoul. Their impression is that the people who rule South Korea know how to get just what they want from the United States without having to sacrifice much in return. And the United States—afraid that it will appear to be abandoning or weakening a loyal friend—is trapped into giving it.

Certainly much of the rest of the world operates on the assumption that South Korea is an American satellite. The Soviet Union, in explaining its destruction of the Korean Airlines plane, insisted that the aircraft was on an espionage mission not for its own country but for the United States. To many in the Third World, it was a plausible allegation. And the Reagan Administration, while denying that it would ever use an unarmed civilian airliner for intelligence purposes, did react as if the plane had been an American one, not a Korean plane carrying sixty-two Americans among its 269 passengers. The United States seemed to feel obligated to speak on behalf of South Korea.

The Korean-American alliance is facing new tests all the time. One of the most profound has to do with the growing role of Japan in Pacific defense arrangements. Koreans bitterly remember the Japanese occupation of their country; many of them were prevented from using their own language and their own names in the Japanese effort to eradicate Korean culture. Even today, Koreans living in Japan are the object of discrimination and harassment; some families

who have been there for three generations (having originally been brought over as forced laborers) are still unable to obtain Japanese citizenship. The Japanese still admit to very negative feelings about Koreans. In the public-opinion "thermometer" readings in Japan, South Korea ranks just below the Soviet Union and just above North Korea, which is at the bottom. By pressing Japan to spend more on defense and trying to bring Japan and South Korea closer together under an American security umbrella, the United States may inadvertently inflame an old animosity.

As a new generation enters Congress, the institutional American memory of the Korean War will fade. As Korean products make inroads on the U.S. marketplace, American workers will become angrier. And as the South Korean government continues to insist that political repression and economic exploitation are somehow prerequisites of domestic stability, a growing number of Americans may grow uneasy with supporting a regime that is precariously unpopular with its own citizens.

The central question is whether the current rulers of South Korea can be persuaded to reform the country's political system in order to attract wider domestic and international support. Virtually all the genuine opposition leaders—whether in exile, in prison, or under surveillance—are anticommunist advocates of democracy and a free-market economy, albeit one with a more human face.

For the Korean leadership, the challenge is to learn to work with its current critics before they are pushed aside by an angrier, more militant generation. If South Korea can move gradually toward a more open society, as Spain and Greece and other authoritarian states have done in recent years, it may be able to avoid the kind of crisis that has engulfed other American dependents. For the United States government and the American people, the challenge is how to encourage a democratic evolution in Korea and display friendship toward the South Korean people, as well as due concern over their legitimate security needs, without becoming irrevocably identified with the regime in power.

—Sanford J. Ungar

Sanford J. Ungar is a resident associate at the Carnegie Endowment for International Peace, in Washington, D.C.



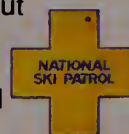
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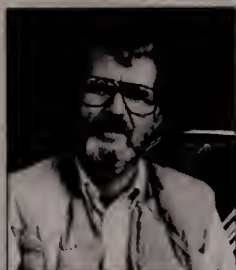
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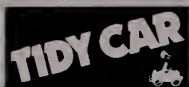
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MAKING IT

HOW THE KOREANS WON THE GREEN-GROCER WARS



Some vanishing American virtues—hard work, thrift and family ties—have put these immigrants in command of a New York business.

BY MARLYS HARRIS

PHOTOGRAPHS BY JOE MCNALLY

The New York Times

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N.Y. Times - Jan. 5, 1988

The Future of South Korea's Feat

The parallels between Japan and South Korea are striking. Yet if you ask one of the bright, aggressive Korean technocrats whether their economy is another Japan in the making, they'll flinch.

These American-educated economists, M.B.A.'s and engineers, who have been given enormous policy-making power, are justifiably proud of their record. But they know that the future depends on continuing access to markets and technology from more developed countries. If America should come to view this nascent economic giant as a competitor, both countries will be the losers.

Like Japan, South Korea emerged from war with little intact capital. Like Japan, Korea lacks a resource base, possessing no oil and little arable land. Like Japan, it is seriously overpopulated. But also like Japan, South Korea has built a thriving economy on hard work, a high savings rate and exports to richer nations.

In 1964, per-capita income was about \$100. Today it is \$2,000. An agricultural backwater has become an industrial state, an efficient producer of everything from T-shirts to offshore oil rigs. But Korea is still far from wealthy. Americans earn six times as much. And Korea's planners worry that their achievements will be throttled by unwise protectionists in the richer nations.

Successful industrialization means climbing up a ladder of increasingly sophisticated organization and technology. Korea began at the bottom, specializing in simple, labor-intensive products like shoes, toys and clothing. By the mid-70's it had reached middle-tech rungs like shipbuilding, steel and

engines, using foreign-made equipment and licensed technology.

Most of these industrial projects have paid off in the sense that Korean manufacturing costs are low relative to those of foreign competitors. But costs don't matter if no one will buy the output, or if the projects don't provide the expertise to move up the ladder. As this "new Japan" starts competing with mature industries abroad, it starts feeling the protectionist response.

Last fall, South Korean producers of color television sets were hit with whopping "countervailing duties" by the United States Department of Commerce. Only last month, Korean steel makers were forced to cut back exports to America under threat of formal quotas. Most ominous, Japanese manufacturers have virtually shut off the flow of technology that could be used to make up-to-date electronic equipment.

All this frustrates South Korea, and should frustrate anyone concerned with world economic development. America, Japan and Europe have much to gain and little to lose from Korea's continuing success. Consumers will gain high-quality and low-cost goods — and in the process create a market in South Korea for the hundreds of products and services in which advanced economies will retain a competitive edge. The total number of jobs lost would be small compared with the number created by the growth of trade.

But South Korea may never achieve the dignity of economic maturity and its trading partners may never reap the benefits: not if protectionists in America, Japan and Europe are allowed to stand in the way.

NATIONAL

Slowly, slowly, authoritarian S. Korea seems to soften

Reason is partly internal political pressure, partly 1988 Olympics

By Lucia Mouat

Staff writer of The Christian Science Monitor

Washington

Ever so slightly, analysts here say, South Korea's image both at home and abroad has been improving.

Reasons include strong, steady pressure to democratize the nation from the government's political opposition (and, on a much more subdued level, from the United States); coming National Assembly elections; and Seoul's desire to serve as host of a well-attended 1988 Summer Olympic Games.

Although each is ever suspicious of the other's motives, South Korea and North Korea, after a long lapse, have resumed bilateral talks on trade. They have also reopened Red Cross talks aimed at reuniting as many as 10 million family members divided by the Korean war.

Such increased contact with the North could help Seoul avert a rumored Soviet-bloc boycott of the 1988 Olympics. Although South Korea has no formal diplomatic ties with much of the communist world, recently it has been working particularly hard to improve its relations with China and the Soviet Union and insists all are welcome at the Olympics.

Former US Ambassador to South Korea William Gleysteen describes Seoul's new external policy as cautious but generally "flexible and enlightened."

Also, although many basic human freedoms are still firmly denied South Koreans by the authoritarian government of President Chun Doo Hwan, the former Army general has recently taken a number of small steps toward liberalization:

- Just a few days ago, Seoul lifted the political-activities ban on 84 more South Koreans, a move officially "welcomed" by the US. The most vocal and formidable political opponents of President Chun's regime, however, are among the 15 South Koreans still under a ban. Yet the number is considerably down from the 835 who were banned from voting, giving speeches, or running for office when Chun abolished all existing political parties in 1980.

- So far, Chun has allowed the formation of the Coun-



Opposition leader Kim faces jail if he returns

cil for the Promotion of Democracy, a new coalition made up of representatives of three of the strongest former political parties and aimed at achieving democratic reforms through a cautious dialogue with the government.

One of the coalition's co-chairmen is Kim Dae Jung, the charismatic former presidential candidate who was allowed to come to the United States two years ago for medical treatment. Mr. Kim faces the almost certain prospect of serving 17 more years in prison on a sedition conviction when he returns to Korea early next year.

- Under a new law, South Korea's college students are allowed to demonstrate on campus, and the number of campus protests is sharply up. Some have also chosen to test the limits of the government's tolerance for illegality by demonstrating off campus.

In separate instances recently, several hundred students stormed the headquarters of not only the ruling Democratic Justice Party, but also the Democratic Korea Party, the chief opposition group among the new, legal



political parties organized with government help. Though some of the students arrested during the disturbances have demanded the right of a free trial, Chun's government has been more inclined lately to release them without pressing charges.

- Also, although press freedoms are still sharply curtailed, Seoul has allowed some coverage of student demonstrations for the first time. Some analysts here say that concession is largely aimed at isolating radical students from others on campus. The press reports consistently portray demonstrators as radicals bent on riots and overthrow of the government.

"There is partial discussion of the issues instead of having really no discussion at all," observes Korea scholar and former State Department official Gregory Henderson. But he cautions that in the overall picture, "There are very few signs of liberalizing — and they are quite slow and slight."

Please see KOREA next page

Koreans Helping to Revitalize Newark

By G. MARIE ROSEN

NEWARK

DISCARDED candy wrappers, long-forgotten business memorandums and old cardboard coffee containers formed a crude doormat on the marble entranceway to what was once a retail sewing-machine business when Andy Youm and his family took over the premises three years ago.

Today, the once-empty space on the northwest corner of Halsey and Academy Streets is filled with delicatessen and grocery-store items. The floors, counters and windows sparkle under bright lights, and a constant stream of executives, office workers and shoppers buy goods ranging from sandwiches and coffee to detergents.

The Youms are among a growing number of Koreans who, in the last 10 years or so, have opened retail stores in downtown Newark, sometimes moving into vacant space, sometimes taking over established concerns.

City officials and others in the community say they are helping to revitalize the city both economically and esthetically.

Although Newark has no statistics on their numbers, Thomas Banker, the city's Assistant Business Administrator, said there was "a significant presence of Korean nationals operating businesses, particularly on Halsey and Market Streets."

The Korean merchants themselves estimate that they number between 100 and 200 downtown. One said he believed that about a third of the small and medium-sized stores were run by Koreans.

Even before the 1967 riots, Newark was regarded as one of the most blighted cities in the nation; after the riots, it became synonymous with decay.

The city's image has never fully recovered, even though large corporations like the Public Service Electric & Gas Company and the Prudential Insurance Company of America have heavily invested in and are committed to Newark, and major redevelopment projects using public and private resources have been undertaken.

Several department stores — Orbach's and Two Guys among them — left, and after each departure it was said that downtown Newark was dying.

Smaller businesses, too, were vacated. Huyler's, a favorite Broad Street restaurant for office workers, left an overturned booth as the sole reminder of a formerly bustling business. A ghostlike outline of the name remained over the grimy window until the elements erased it.

Now there is virtually no storefront space available downtown, city officials say, except for those tied up in legal proceedings.

According to George Weinkan, vice president of Renaissance Newark Inc., a private downtown redevelopment organization, the Korean-owned businesses are giving the city "a feeling of vitality."

In speculating why the immigrants had moved into an area from which many companies had fled, he said:

"Maybe they saw the opportunity before other people and were willing to take the risk. Probably, too, they didn't have an awful lot to lose."

Myung Kyun Kim, 44 years old,

came to this country 16 years ago and has operated a handbag, hat and costume-jewelry store on Halsey Street for 8 years. Dressed in paint-splattered overalls, he took time out from renovating two adjacent empty stores, which he will take over, to talk about Koreans and their gravitation to Newark.

Korean immigrants, Mr. Kim said, are almost forced into self-employment because language is a barrier to getting either hired by or promoted within American companies.

"I don't speak English as well as they expect," he said. "Probably they think I am not familiar with the American system."

Mr. Kim, who has a master's degree in business administration from Rutgers University, said that many Koreans who had come to the New York metropolitan area had emigrated with money and done well. Others, however, have worked round-the-clock and lived meagerly to save enough to open a shop, usually in a depressed or abandoned area.

"The only way you can succeed is to hard work," Mr. Kim said. "That we do. We sleep less, spend less and work hard."

He said he had been accused of "ripping off" business from Americans.

"I hope some Americans would understand that the fortune we are getting is not grabbed or ripped off from anybody," Mr. Kim said. "We earned it. We are here to support our families. I want other people to do the same thing."

The impression that the Koreans may have an advantage over other entrepreneurs downtown was voiced by William Franklin, the owner of

Café Croissant on Halsey Street and spokesman for the 20-member Halsey Village Association.

He said that the close-knit, family-oriented Korean community seemed "to be well financed" and "a little more financially secure" than some other merchants.

Mr. Franklin said that a corresponding resurgence in black entrepreneurs and property owners in the area was hindered by a lack of financing by banks.

"If you have money," he said, "it is very easy to buy anything in this area. It's a buyer's market for those with cash."

When Mr. Franklin's group held a street festival and sidewalk sale last August, he said, some Koreans who attended a planning meeting came only to insure that goods would not be placed outside their stores.

When the group's long-range plans to lobby politically for additional police protection were discussed, among other issues, Mr. Franklin said, the Koreans' "principal concern" was competition from new businesses.

The Korean merchants say they have been too busy — most work six days a week — to get involved in business organizations, but that they hope to become active in such groups when they are secure enough to delegate responsibilities to employees.

Nonetheless, Mr. Franklin said he thought that the additional businesses established by Koreans stimulated growth and development in downtown Newark.

"The more businesses, the better," he said. "It creates more traffic. More traffic means volume, and vol-

ume means more business for everyone."

The Korean-owned businesses usually begin as "mom and pop" operations run by family members and friends.

Sung Kun Oh, 47, opened Atlantic Fish and Chips on Central Avenue last April, according to the store's manager, Sil Kang. Mr. Oh and seven relatives and friends run the fresh-and-cooked-fish market, which attracts about 300 customers a day.

Both Mr. Oh and Mr. Kang worked at cleaning fish in Korea and New York City before opening the store. They set up shop in Newark at the suggestion of a friend with a similar business downtown and to avoid New York rents that would have been double or triple what they now pay, Mr. Kang said.

The pioneers of Newark's Korean business community began in much the same way as the more-recent arrivals did, reinvesting in their stores

and expanding into new ones.

Daeki Oh, 35, forged a success on Broad Street. Newly married, he came from Korea in 1974 with a degree in chemical engineering.

The only job Mr. Oh could get was in a Brooklyn grocery store. Unused to physical labor, he quit after three months to work in a Newark clothing store.

Two months later and aided by a loan from his parents, he and a partner opened a clothing shop.

Every year since, Mr. Oh has bought a clothing store or commercial building on the business district's main streets. He now operates five stores and owns six buildings.

Many of the Korean merchants in Newark are American citizens, and those who are not plan to be. They say they are committed to remaining and becoming successful here.

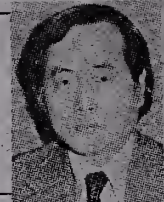
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Woes and miracles (4)

By Peter Hyun



Following is the last in a series of four articles reviewing the Korean economic development during the decades of the 1960s and 1970s. — Ed.

By 1981, Korea's electronics exports, which amounted to no more than \$500,000 in 1962, topped \$2.1 billion. One of the fastest growing sectors of the economy, the electronics industry registered a remarkable 1,000 percent increase during 1969-74, becoming the second largest export next to textiles.

In 1976, electronics exports hit the \$1,036 million mark, mostly with sales to U.S. and Japanese firms, but increasingly to Southeast Asia, the Middle East and Europe. Riding on this "electronics boom," the government was determined to fuel the industry's growth with additional development funds. The capital was funneled into an all-out campaign to localize the production of electronic parts and components needed to produce amplifiers, electronic watches, microcomputers, color television sets, radios, tape recorders and semiconductors.

The effort to localize production of electronic goods and parts, which could not be 100 percent manufactured at home, was part of the government's overall national program to localize a broad range of machinery products — with a goal of 70 percent localization to reach the 1977 goal of \$1.1 billion, the industry appeared to have entered a new take-off stage.

A symbolic yet dramatic feature of Korea's shift to heavier industry was the lighting by President Park in May 1976 of the No. 2 blast furnace at the state-run Pohang Iron and Steel Company (POSCO) — the country's only integrated iron and steel mill. That action increased POSCO's annual output capacity to 2.6 million tons of crude steel — or more than half of Korea's iron and steel demand. It also turned Korea into one of the top 20 largest steel-producing countries in the world. It took Korea only two years and six months to get there, with the help of a lot of outside financing, including \$343 million for POSCO's second phase expansion. In pushing ahead for the initial construction of an integrated iron and steel mill, Park had to override a tremendous amount of opposition from anti-Park politicians at home and international interests, but Park's gamble paid off.

Korea's demand for steel products, for example, grew from 265,000 tons in 1962 to 755,000 tons in 1967, and later to 2.1 million tons in 1972 and 4.7 million tons in 1974. Foreign exchange expenditures for imported steel during this period were running well over \$200 million annually — or roughly the equivalent, as Park liked to tell critics, "Of the cost of a one million-ton capacity steel plant."

According to Park Tai-joon, POSCO's

dynamic head since its inception in 1968, Korea's future steel product need would increase by an average of 24.6 percent annually into 1981 with the completion of the fourth plan. That would put Korea's steel demand in 1979 and 1981 at 10.2 million and 15.5 million tons, respectively. To keep pace with that demand, POSCO increased its output capacity to 5.5 million tons by 1978 and up to 8.5 million tons by 1981.

With the dedication of POSCO's expanded steel facilities, Korea's steel output capacity stood at 7.6 million tons of crude steel a year in 1980. As one Korean observer put it, the "figure has a political as well as economic significance." North Korea then laid great emphasis on developing its steel capacity of 3.2 million tons, only to be overtaken by the South.

Main features of the second phase expansion at POSCO included the No. 2 blast furnace and 24 other installations — with a continuous casting plant and cold rolled steel coils — key raw materials for the manufacturing of refrigerators, air conditioners and washing machines.

With the launching of the fourth five-year plan in 1977 and with the start of the third phase expansion, POSCO was expected to play a key role in pushing ahead the government's long-term heavy and chemical industrial development projects. In addition, exports would get an added boost as POSCO's plans to diversify and expand its sales activities gain momentum. More recently, for example, POSCO developed new welding steel products, already supplying some 1,500 tons to local

(Continued on page 3)

The Korea Herald

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of sea regions, the blockade of each other's military exercises and other ways to deepen security cooperation, Park said.

ment of crimes against internationally protected persons, including diplomatic agents," adopted by the United Nations in 1973.

The decision was made to safeguard

seek refuge after coming to a third country.

At present, 18 countries, including West Germany, Sweden and the Philippines, have joined the convention.

withdrawal of "foreign troops" from the Republic of Korea and the replacement of the truce treaty with a peace agreement.

Woes and miracles (4)

From Page 2

companies.

Closely allied to the growth of Korea's new steel capacity was the government's determination to make Korea a major shipbuilding and maritime power by 1980. Korea's third five-year plan launched in 1972 made shipbuilding a key factor in industrial development. As shipbuilding is a "total industry," the government hoped by promoting the industry it would also give fuel to the growth of a wide range of related industries and in general raise the technological level of the country.

There is no question that Korea made remarkable progress with the emergence of Hyundai Shipbuilding and Heavy Industries Company as one of the world's

largest shipyards, capable of constructing not only 260,000-dwt-class very large crude carriers (VLCC) but also very sophisticated chemical carriers and "roll-on-roll-off" container vessels. Hyundai quickly went on to obtain a total of 12 supertanker contracts from Greek, Hong Kong, and Japanese owners — a healthy sign that Korea's shipbuilding capabilities were being internationally recognized in terms of technological know-how.

Unfortunately, the 1973 Middle East War, followed by the ensuing oil embargo and worldwide recession, saw the supertanker market almost vanish overnight. Responding to the almost zero demand, Korean shipping yards have shown a healthy ability to adjust to the current recession by adapting their facilities for the con-

struction of smaller, more specialized vessels that are still in demand. Hyundai, for instance, with its huge building docks operating at less than capacity, began accepting orders for 24 23,000 dwt cargo ships from Kuwait, 11 8,800 dwt ro-ro ships from Finland and four 36,000 dwt bulk carriers from Canada, to name a few. Other yards were quick to pick up on the Hyundai initiative and began securing similar orders. The government, in fact, appeared to be using the recession to speed up its ambitious program to make Korea a major maritime power.

"It is the government policy," one reliable observer noted, "to use the shipbuilding resources so expensively created — like the massive yards at Ulsan — to expand the merchant fleets of Korea;

while quoting at rock bottom for any export orders that may be going."

Korea's maritime plan called for raising from a third to a half the proportion of Korean exports and imports carried in vessels flying the national flag. With Korean exports targeted for \$23 billion in 1981, the shipping industry estimated it could earn \$1.5 billion. To meet this goal, the total tonnage of Korean operating vessels in the ocean-going class were increased to roughly 6 million gross tons in 1981, against the present 2.2 million.

By 1970 Korean contractors were performing services in Vietnam amounting to roughly \$19 million. "Suddenly," as one observer put it, "all hell began to break loose" with construction exports climbing to \$174 million in 1973, \$260 million in 1974 and culminating in the signing in June 1976 of what one government official labeled as "the deal of the century," a \$944 million contract with Saudi Arabia calling for the construction of a vast commercial harbor at Jubail. The contract, awarded to Hyundai Construction, swept Korea well ahead of its 1976 targets for construction work abroad — first put at \$1.2 billion, but actually reaching \$2.1 billion.

Jubilant government planners were also taking a second look at projections for 1977-1981, which, based on the Middle East achievement, appeared to be too conservative. Those targets called for \$2.1 billion in contracts in 1978 and \$3.9 billion by 1980.

At the end of 1978, a total of 108 companies were engaged in construction projects in 29 foreign states and territories, putting their industry among Korea's biggest foreign exchange earners.

As one Western observer put it, "There is a certain poetic justice in the fact that Korea began winning its first contracts in the Middle East just as the quadrupling of oil prices threw all of its economic calculations into disarray. The successes it has achieved there now are already helping ease its balance of payments position."



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A Visit Home

Shungnak Luke Kim

Honorably Retired, Pasadena, Calif.

LAST JUNE I visited my home town, Pyongyang, the capital city of North Korea. About 46 years ago, I was forced to leave the country by the Japanese Governor, even without seeing my father, because I opposed their order to worship the Shinto Idol. The Lord opened the way for me to come to Los Angeles and work for the Koreans as a national mission worker. Then I served them as their pastor for 22 years. Then for 10 years, I was trying to help Christian higher education in Korea as the President of Soong Sil College (now Soong Jun University) in Seoul, Korea. But I did not have any chance to visit North Korea because it is a communist country.

Since our country (U.S.A.) permits visits to communist countries, I wanted to go to my hometown, Pyongyang. An opportunity was given me last June, and I decided to go and find out about my relatives—how many were still alive and how many had been killed by the communists and by the

bombs during the Korean War, and how the city has been rebuilt upon the ashes. I also wanted to know if there were any Christians there.

The city is rebuilt well. It is a beautiful city with many high buildings and wide streets. Many school buildings, hospitals, and beautiful trees add to the beauty.

It was very sad to learn that at the time many of our relatives could not move out to South Korea; many were killed by the communists and the war bombs. But I met nearly all of our relatives who are living, and had wonderful experiences of reunion. I went to the island where my relatives were living. When I was leaving the country there were about 300 Kims. But now only 50 Kims are living on that island. They welcomed me with lots of foods. At the dinner table I asked them to pray. They joined me in prayer, but many of them did not know how. I explained to them and I led grace. They learned the meaning of "Amen." Two weeks

later my wife's relatives came to my hotel. Before we ate dinner, I also led grace. A few of them were very happy about the prayer.

I called on my old friend's wife who was in a hospital. She recognized me, and said, "If you had come two weeks earlier, you would have seen my husband. How he would be glad to meet you." He had died two weeks earlier. I missed him. After a short visit, I prayed for her. (It is my custom after visiting a sick person.) Then she grabbed my hand very hard, and said, "Thank you for the prayer." The doctors and nurses and managers said that it is the first prayer given since the hospital was built.

An unexpected invitation came from President Kim Il Sung of North Korea. They took me to Mr. Kim. He said he knew my father as a good leader of the country. His father had studied at Soong Sil High School (mission school) at the time my father was a teacher there. Also, I knew about Mr. Kim's father. President Kim's father was a good Christian, and his mother (Kang Ban Suk) also was a good Christian. His father could not continue the school. He became a leader of an Independent Movement in 1917. Mr. Hyong

Jik Kim, the father of President Kim Il Sung, died in June 1926, killed by the Japanese. President Kim honored me with a lunch, and he asked me to offer grace at the lunch table. So I did. The news spread throughout the country.

I met Mr. Kang Nang Wook, the chairman of the Christian Federation, in a hospital. We knew each other and were very glad to see each other. He made an arrangement to meet the vice-chairman, Dek Yong Kim. We met each other and learned more about Christians there. In their government the Christian Federation is for the Christians. The Christian Federation Central Office is in Pyongyang. Every state has a state office. So there are seven state offices. Also, every city has city offices, about 35 city offices. They are helping Christians, but I think they control the Christians. They told me there are about 700 Christians in Pyongyang, and more than 5,000 Christians in the country. Of course, there are no church buildings and no organized church. During the Korean War all big buildings were bombed. So all the church buildings were gone. But they permit them to have house worship places; not with other people but the family. So the house worship has three to eight people meeting together.

This shows that Christians have no freedom, no gathering, or worship. They do not have a new Bible.

On November 3 to 6, there was a Korean Christian gathering in Switzerland. It was the first time that 15 Christians from North Korea met with 15

Christian leaders from Europe, and 15 Korean ministers from U.S. and Canada.

It is my hope that North and South Korea will reunite soon! They need our prayers for a united country and permission to build churches and to worship freely.

I Am Only A Layperson

Elie McClure

Ruling Elder, Redlands, California

IN RECENT YEARS, equality in the church has become a big thing—equality between men and women, oldsters and youngsters, and, most of all, between clergy and laity. Concerning the latter, I do not see equality happening, and I am confused. I'm confused about ordination, about God's call, and am led to wonder if the call I have felt and feel is valid, for *I am only a layperson.*

You think I am being hard on myself? The church is much harder on me. Consider how differently the church deals with those we feel that God has called them to say "yes" to the ministry of Word and Sacrament, and those who feel that God has called them to say

"yes" to the ministry of rule in the church.

In the past 10 years, three members of our congregation have been taken under the care of the session as candidates for the gospel ministry. All were questioned as to motives and faith and commitment to the Church of Jesus Christ. Similar questions were asked of them by the presbytery. These persons were required to *identify* themselves as committed servants of Christ and the church; to explain their theology; to articulate their motives and their faith. When I was approached by our parish nominating committee to take the office of ruling elder, I was not taken "under care" by anyone. I was not asked to an-

普世華人

CHINESE AROUND THE WORLD



A ministry of Chinese Coordination Centre of World Evangelism (CCCOWE)



Chinese Churches in South Korea

— the Most Christianized Country in Asia

I. South Korea in General

The Korean Peninsula was divided into North Korea and South Korea at the northern latitude 38° at the end of World War II. South Korea, or the Republic of Korea, comprises the southern tip of the peninsula of Korea and 3,000 surrounding islets, with an area of 98,484 square kilometers (38,025 square miles) (see map). The latest estimate put the population of South Korea at 39,000,000, 99.9 per cent of whom were Koreans, and the rest mainly Chinese.

From the 16th century to the 18th, civil wars and the fear of foreign penetration compelled Korea to isolate herself from other countries. The consequence is that Korea's language, way of life, socio-cultural and national philosophy have developed their own uniqueness peculiar to Korea and different from Japan and China. The official language is Korean. Korea is among the fastest developing countries in the world. Government policy is to encourage technological advance in order to develop national industry. At present 50 per cent of the population

are engaged in agriculture, 30 per cent in service businesses, and 20 per cent in various industries.

Catholicism was initially introduced as a philosophy into Korea by a Korean student returning from China in 1777. It was then suppressed because Catholicism prohibited ancestral worship. In 1882, the intellectuals' attempt to reform the nation through modernized education led to an acceptance of Protestantism. Currently, at least 23 per cent of the population is Christian, with an annual growth of 10 per cent, which is five times the population growth. It is predicted that by the end of this century, the Christian population of South Korea will increase by 50 per cent.

II. The Chinese in Korea

A. The History of Immigration

Chinese emigration to Korea began in the Yin Dynasty (1766-1122 B.C.), and continued throughout many dynasties until those of Yuan and Ming



(1206-1644 A.D.). On the whole, these early Chinese integrated fully with the Koreans. At the beginning of the Ching Dynasty the number of Chinese immigrants dropped rapidly, partly because the Ching government prohibited emigration, and partly because the Korean government adopted a closed-door policy. Subsequently, the growth of the Chinese population in Korea solely relied on natural birth amongst the settled Chinese. In 1876, Japan forced her to reopen her ports for foreign trade. Foreigners were able to work on Korean soil again.

B. The Chinese Today

1. Population

Between 1900 and 1911, there were about 10,000 Chinese in Korea. By 1935, the population increased to 50,000. The Second World War in the early 1940's forced some 30,000 to return to China, and it was not until the end of the war that the

Chinese again reached 40,000. After the Korean War (1950-1953), the country was divided into North and South Korea. It is not possible to estimate the Chinese population in North Korea. But the 1954 figure of South Korea indicates over 22,000 Chinese in the country. The recent trend of Chinese in South Korea is one of emigration and the population shows a steady decrease. By the end of 1977, 32,000 Chinese were still found in the country, but it dropped to 27,800 by 1980, a decrease of 13 per cent over a three year period. The Chinese are distributed in various major cities. Seoul accounts for 11,000 Chinese, equivalent to 39.6 per cent of the total Chinese population in South Korea, while Pusan claims 12.7 per cent.

Chinese originate from various provinces in China: 90 per cent from Shantung, five per cent from Hopeh, two per cent from the north-eastern provinces, one per cent from Kiangsu and Chekiang, and the rest

from Hupeh, Kwangtung, Honan and Shensi.

Most Korean Chinese do not have a sense of belonging to the host country and subsequently find much difficulty in involving themselves in local socio-cultural activities. The consequence is that they are unable to master the Korean language. This directly undermines their job opportunities. In turn, the situation inevitably causes many young Chinese to leave the country either for employment or further studies overseas. As a result the Chinese community in Korea is largely made up of children, middle-aged and old people.

2. Education

The earliest Chinese schools in South Korea took the form of Chinese writing schools. The first formal Chinese school was established in 1902 at Inchon. Thereafter, formal Chinese schools were established in other major cities throughout the country. A report in 1980 by Overseas Chinese Affairs Statistics indicates that there are 54 Chinese schools in Korea, 49 of which are primary schools, one junior high school, and four complete with junior and senior high sections. Due to the lack of funds and qualified teachers Chinese education in Korea is on the decline. After graduation, many students leave Korea to further their studies in Taiwan.

3. Vocation

The strict adherence to the Chinese language and the Chinese way of life have hindered many Chinese in South Korea from developing their economic future in the country. Today, the Chinese in South Korea are relatively poor. They are mostly engaged in small businesses such as restaurants, grocery stores and Chinese herbal medicine shops. The most unique Chinese profession which is not found in other non-Chinese countries is that of the Chinese medical doctor. Chinese herbal medicine is recognized as a scientific discipline in Korea, and is in much demand by the Korean people.

III. Religion

Over 90 per cent of the Chinese population in Korea are from the province of Shantung. They are deeply rooted in the Confucian philosophy. The worship of idols and ancestors is also practised. There are few Christians.

A. Christianity

1. The Development of the Chinese Churches in South Korea

Chinese evangelistic ministry in Korea was started in Pusan in 1855 by a Chinese missionary from an independent mission in Foochow, China. The attempt did not bear any visible fruit. It was not until the establishment of the first Chinese church in the country, the Seoul Chinese Church for Christ, in 1911 that Chinese churches began to develop.

Despite the prohibition of Chinese missionaries prior to 1960, the number of Chinese churches increased to seven. The ministry of these churches relied completely on foreign missionaries or local Korean ministers. In 1964, the Chinese churches established the General Conference of the Union Association of Chinese Christian Churches in order to obtain legal protection for missionaries. As a result Chinese ministers were granted permission to enter South Korea.

2. The Chinese Churches in South Korea

Now there are nine Chinese churches in South Korea, with over 420 members and about 400 attending the Sunday service. Protestant membership accounts for 1.4 per cent of the Chinese population.

a. The Chinese Churches in Pusan

Pusan is the second largest city in South Korea with a Chinese population of 3,527, about 60 per cent of whom are Korean-born. 95 per cent of the Chinese speak the Shantung dialect. 72 per cent are engaged in the restaurant business, 10 per cent are Chinese medical doctors, 10 per cent are in commerce, five per cent in manufacturing, two per cent in teaching and one per cent in other miscellaneous occupations. There are only about 200 Christians.

In Pusan there are three Chinese churches: the Pusan Chinese Church of Christ, the Chinese Baptist Church and the Sei Men Chinese Church. The Pusan Chinese Church of Christ was the first Chinese Church in Pusan. Its establishment was initiated by the joint effort of Cha Do Saeng and Mrs. C.S. Deming of the Korean Presbyterian Church in 1929. After World War II, many Chinese refugees arrived from China. Rev. Lee Man Yuee joined in to help, and between 400 to 500 were baptized. But many had also left the city in pursuit of better job opportunities. Now the church has about 100-120 members, 70 of whom attend Sunday service with two full-time ministers.

The Chinese Baptist Church originally belonged to the Taiwan Chinese Baptist Convention. It was planted by Rev. and Mrs. Earl Parkers who arrived in Korea in 1954 when Chinese refugees in Korea were in desperate need of help. Now the church has 50 members at the Sunday service, 30 members in fellowship groups, and 10 in the women's fellowship. It does not have a full-time minister, so for the present a Chinese missionary couple are pastoring the Church.

The Sei Men Chinese Church is a daughter church of the Pusan Chinese Church of Christ, but is now independent. It has a membership of 20, most of whom are young people. A man is pastoring this church at present.

b. Gun San Chinese Church of Christ

Gun San is a port with a population of 200,000 and only 300 Chinese, all of whom speak the Shan-



The Korean District Committee of CCCOWE.

tung dialect. About 65 per cent are local-born; 40 per cent of the Chinese are students, and 14 per cent are engaged in business.

The church was established in 1960 by the Pioneer Evangelical Fellowship and held its meetings in a Chinese primary school for the first three years. Then it also ran a nursery to serve the Chinese community. Its present membership is 35 while the services' average attendance is 20. The problem facing the church is the lack of young leadership as the students usually leave Korea to further their study abroad.

c. The Incheon Chinese Church of Christ

Before World War II Incheon was an important seaport with many hotels. Chinese merchants frequently made temporary stays there for business transactions. The significant number of Chinese attracted the attention of Mr. Cha Do Saeng and Mrs. C.S. Deming, who jointly planted the Incheon Chinese Church of Christ in 1917. The church was the second Chinese Church established in Korea, and the total record of baptisms reached 113. It has had no minister for a long time, so its membership has declined rapidly. Now only about 20 people attend the Sunday service. In September 1980 a local-born Chinese minister was appointed, and it is hoped that the church will grow under his ministry.

d. Seoul Chinese Church of Christ

There are 11,000 Chinese in Seoul, 70 per cent of whom were born in Korea, with the remainder mainly from mainland China. About 97 per cent speak the Shantung dialect, and only three per cent speak Mandarin. They are mainly engaged in business.

This church was the first Chinese church planted in Korea. It was the result of the joint effort of the Presbyterian church in Korea and brother Cha Do Saeng, a Chinese Christian from the province of Shantung, China. The present church has 240 members. About 120 attend the Sunday service. In the past 10 years the church has 16 members who dedicated themselves for full-time service. They received their training from theological schools in Hong Kong, Singapore, Seoul and Taiwan. The most serious problem facing the church is the lack of manpower and suitable literature for discipleship training.

e. The Suwan Chinese Church of Christ

Suwan has a population of 220,000, and only 500 are Chinese, of whom 80 per cent are local-born.

All Chinese in Suwan are Shantungese-speaking. About 20 per cent are students and the rest are mainly engaged in business. Protestants claim the largest segment of the Koreans in Suwan followed by Buddhists and then Roman Catholics. Presently the church is run by a native seminary student. It has only five members. The most urgent need of this church is to recruit a capable Chinese minister.

f. The Taegu Chinese Church of Christ

There are 1,749 Chinese in Taegu, 90 per cent of whom speak the Shantung dialect, and these are mainly engaged in the restaurant business.

Taegu Chinese Church of Christ was founded by the Pioneer Evangelical Fellowship in 1956. It started as a house church with nine members and later moved to a Korean church when it further expanded. Now, it has a Sunday attendance of 50, with 20 attending the youth fellowship. They have no full-time minister.

g. Yeung Deung Po Chinese Church of Christ

Yeung Deung Po is an industrial city with a Chinese population of 2,000. The Chinese ministry was begun in 1958 by a Korean pastor, and the church building was completed in 1961. At present the church has a membership of about 40, with 20 students in the Sunday school, 20 young people and 15 in a women's fellowship. The church has begun to rebuild to a three-storey building, to launch its multi-purpose evangelism program and a Korean ministry.

IV. Concluding Remarks

A. Favourable Factors for Chinese Evangelization in South Korea

1. There is freedom of religion in the country.
2. The Korean churches are strong, well-established and mission-minded and the Chinese churches will have a willing partner if she chooses to co-operate with them in Chinese evangelization.
3. Recently many Chinese young people have dedicated themselves to full-time ministry, and some are undergoing theological education. Others will enter theological colleges after completing their general education. These young people understand their fellow Chinese and their community well. Their participation will inevitably revive the church especially after their training is completed.
4. Korea does not impose severe immigration ►

South African Chinese . . .

Revival After 16 Years of Constant Sowing

— by Sonja Botha



Miss Sonja Botha (third from left) pictured
with some Chinese Christians in South Africa.

Sixteen years ago God led Eunice Hawksley and I to open a Chinese Creche and Nursery School. The main reason being to reach the South African Chinese with the Gospel through the children. All other avenues had proved unsuccessful and there was no other Chinese Pentecostal witness in S. A.

Now after 16 years we have proved Eccles. 11:1 "Cast thy bread upon the water for thou shalt find it after many days." Well our "many days" proved to be 16 years. However it has been worth it.

Suddenly this year after all those long years of contact, visitation, meetings, praying etc. God has moved in a miraculous way!

In the Sunday school the numbers have doubled in two months!

The Chinese Assembly members have all seemed ▶

(Cont'd on Page 8)

◀ restrictions on missionaries. So the Chinese churches will be able to invite Chinese missionaries from outside to assist their ministry, if necessary.

5. Recently Chinese ministers in Korea have felt the need to hold nation-wide retreats so that Chinese Christians can share their experiences, exchange ideas, initiate new projects, and pray for each other, thus enhancing co-operation and corporate use of available resources. This will inevitably bring new vision to the local churches.

B. Problems and Challenges in Chinese Evangelization in South Korea

1. With the Chinese insistence on preserving Chinese traditions and maintaining Chinese education, they have made themselves 'misfits' in a Korean society. As a result many Chinese leave Korea, and this indirectly weakens the churches.

2. The Chinese in Korea are generally engaged in restaurant jobs with working hours often clashing with normal church activities, and it is very difficult for the church to approach them.

3. The Chinese in South Korea are relatively poor. Financial limitations hinder further church growth.

C. Recommendations

1. The General Conference of the Union Association of Chinese Christian Churches should encourage local Chinese Christians to take up pastoral ministry by offering scholarships, counselling services, and creating appropriate openings in the church for the graduates.

2. The church should seek to encourage Christian maturity among members through Bible study groups, Sunday schools, training programs, and systematic Bible teaching.

3. The church should seriously consider changing the time for Sunday worship in order to encourage the majority who work on Sundays to come to church.

4. The church should be willing to seek support from overseas Chinese Christians to strengthen their task-force for evangelism in South Korea.

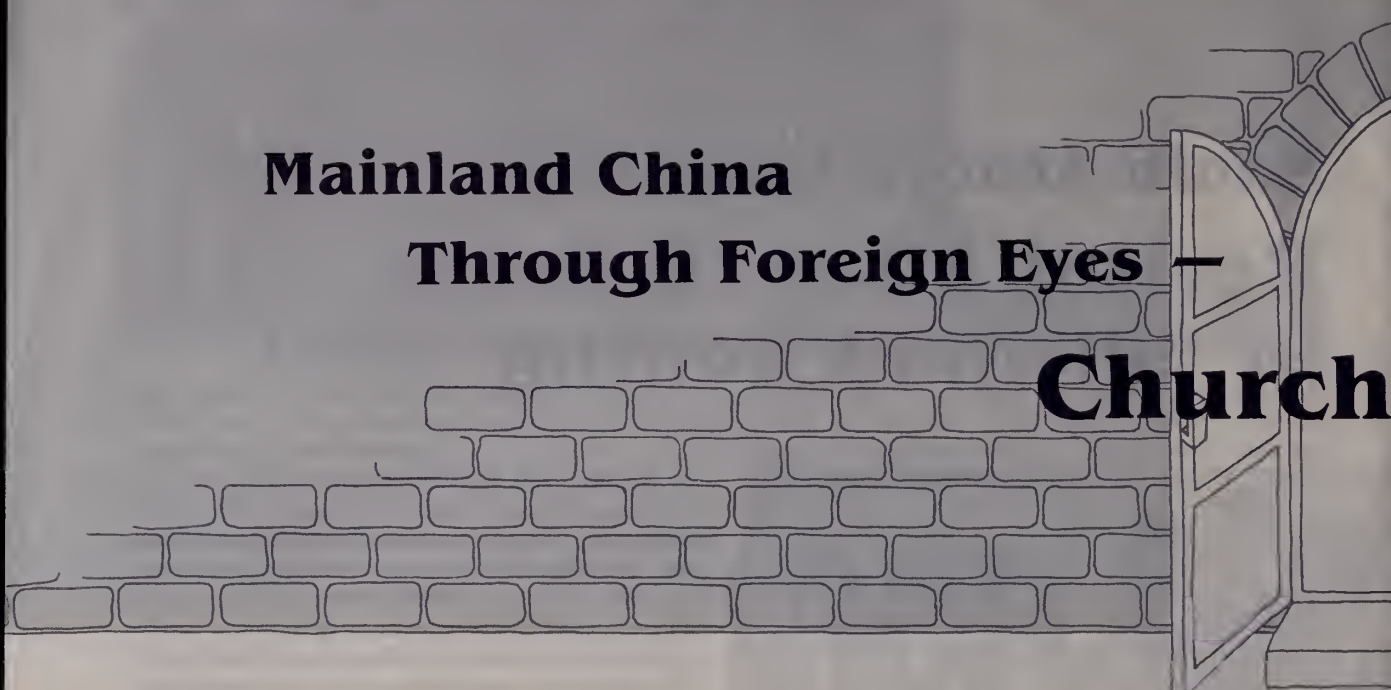
(Adapted from Chinese Churches Handbook, published by Chinese Coordination Centre of World Evangelism, May 1982, with updated information provided by Rev. Liu Chuan Ming, Chairman of CCCOWE's District Committee in Korea.)



Mainland China

Through Foreign Eyes —

Church



As one of the world's great and most deeply cultured civilizations, China is rich in scenery, temples, and historical monuments. But it is the people themselves that have developed during the past 30 years of self-imposed isolation that are of interest. They are supremely fascinating, both as individuals and as units of a billion-member society headed toward a new economic transformation under which individual enterprise is encouraged, and foreign technology is invited. All this has happened in less than a decade following the failure of the Cultural Revolution. The "Yankee Come Back" sign has been posted by China.

But, China's government is still a dictatorship with strong Marxist orientation. Christianity does not fit into their present plans—the door that has been slightly opened could close at any time.

Many are rushing to join this China "bandwagon", failing to remember that the Chinese church, without any outside help, is experiencing a greater harvest than during the missionary era which came to a close in 1949-50 when the communists came into power. It is a fact that the most effective evangelism ever done in China has been done by the Chinese themselves — it is God's time for China.

Thomas Wang, general secretary of the Chinese Coordination Centre for World Evangelism in Hong Kong reports that there are now 30,000 to 50,000 house churches across China. He also estimated the size of the Christian community to be from 30 to 75 million, or 60 times as large as when the missionaries were asked to leave in 1949. Ten new Protestant pastors have been ordained in Guangdong province, and the seventh Protestant church reopened in Shanghai along with three Catholic churches. All of this growth is with the approval of the government.


There has been a flood of exciting information, but it has resulted in a poverty of understanding.

A tremendous gap exists between Western and Chinese cultures, and those who would cross that gap must work hard at separating the gospel of Christ from our Western culture.

At the beginning of the Communist Revolution, special attention was given to Christianity by the new government. This eventually resulted in the mass exodus of almost every foreign missionary in China by 1953. By so doing, the Communists felt that the Chinese church would no longer be able to survive. Next, they separated the Chinese pastors from their churches, forcing them to seek leadership from within the congregation. What followed was a Church that formed itself at a level it could function best—the family unit. The government also denied them the use of their church buildings. What emerged in the post-Mao era was an ideal form to fit into the Chinese culture. It was truly Chinese and truly New Testament.

Out of this have grown the house churches, a collective name for all believer groups which meet in private homes instead of church buildings. During the Cultural Revolution, these became the only form of worship for the Chinese people. Following the Cultural Revolution, the death of Mao, and the arrest of the "gang of four", restrictions were eased. And now, with the beginning of Deng Xiao-ping's push toward modernization, the pressure on Christian groups has been further eased. Christians are no longer termed "bad elements." Bibles are being carried into China by tourists and a number of China concern groups, and the government is now reprinting the Chinese Bible for the Christians.

In addition to the house churches, two other commonly used terms need to be mentioned: The



Doors Open in China

— by Art Heerwagen

Three-Self Patriotic Movement and the China Christian Council. The Three-Self Patriotic Movement took as its basis the principles of independence for the Chinese church: self-supporting, self-propagating and self-governing, which had been taught long before the Communists came into power in 1949. The TSPM suffered during the Cultural Revolution which sought to eliminate all “old” elements from the Chinese society, but was reactivated in 1979. Most Christians were suspicious of it because only those who worked closely with the Party authorities could be leaders. Then in 1980 a new organ set up by the Chinese church came into being. The China Christian Council. Its function was to “unite all Christians . . . to further the cause of the three-self principles”, and to “serve all the churches and Christians throughout the country.

Leaders of the TSPM and the CCC emphasize that the aim of the two is different. TSPM is to teach Christians to love their country and to support the government, while the CCC teaches them to love God. The TSPM now has over 200 churches re-opened throughout the country.

China is a totally new challenge, and according to China expert, Stanley Mooneyham, “The evangelical opportunists, well-meaning for the most part, fired by zeal but with little knowledge, will rush their crash programs into the marketplace to take advantage of the awakened Christian’s interest in China.” And Leslie Lyall, another respected voice on the China scene, warns of the tragedy of “letting loose on a suspicious, even hostile Chinese population a motley horde of ill-prepared, ill-equipped, disorganized and blundering, if enthusiastic, missionaries.”

In light of these statements, how then should we respond to the church in China? With a genuine

confidence in God’s sovereign rule in human history. His purposes in China did not depend on the continued presence of missionaries or on the institutions that they established. We must also pray. Men are still moved through prayer. James H. Taylor, III, director of Overseas Missionary Fellowship, says, “As Christians our response should express consideration that seeks to grasp the complexity and sensitivity of the situation; confidence that sees our sovereign Lord working out His purposes, and concern that issues from love in prayer and prudent action.”

CBFMS is preparing to meet these needs by undergirding the China effort with widespread prayer and education. “As a mission we are making it a matter of high priority to rally prayer support for Chinese Christians,” said Dr. Leonard Tuggy, CBFMS Overseas Secretary for Asia. “We will do all within our power to directly and indirectly meet their spiritual needs. We have missionaries who have worked with the Chinese for many years, and new missionaries who are now studying the Chinese language to be as effective as possible in future ministries to these people.”

There are many things about China that we do not know. Anyone who is interested in this great nation that holds one quarter of the world’s population will have more questions than answers. As Paul E. Kauffman, president of Asian Outreach, said, “It is the salvation of our souls and the joy of the Lord in our lives that we need to communicate . . .” There is no limit to what God can do if we don’t care who gets the credit.

(The author is editor of Impact, published by the Conservative Baptist Foreign Mission Society. Reprinted by permission from the CBFMC.)



Mainland China Through Foreign Eyes — Weekend in Shanghai — a Student's Impression

Flying North from the tiny British colony of Hong Kong, my first real impression of that great, mysterious country of China was of its vastness. From the window of the plane I looked down upon mountain ranges which reminded me of so much of the Chinese art one sees. Shrouded in mist, yet still clearly visible, they seemed to represent in physical form the mystery of modern China. Although, today, we are learning more and more about the country which comprises over one fourth of the world's population, there is still much that is hidden and will remain unknown.

Landing in that once great, cosmopolitan city of Shanghai, from the bustling international world of Hong Kong, was like stepping back in time, and I was gripped by a quiet excitement at the very thought of actually stepping down on to Chinese soil. The tiny airport building bristled with officials and Red Guards, but as I waited to go through Customs, I felt a deep peace and a sense that the Lord was very much present with me and my two travelling companions.

One weekend is hardly long enough to get to know a place, yet it yielded powerful impressions of life in China today. Several journeys by taxi to and from our hotel afforded us glimpses of humble homes and widespread poverty, and yet there was no sense of heavy oppression, and the people seemed to be happy enough with their lot. Drab colours still

predominated — workers' blue and khaki green — but brighter hues were beginning to appear — pink dresses, or coats in their favourite colour, red. The air rang constantly with the sound of bicycle bells and motor horns, though there were few cars and those we saw looked like vintage models of bygone days. Indeed, in a city with virtually no privately-owned cars, bicycles are treasured possessions, and in the early morning, thousands of them transport factory workers, bureaucrats, even physicians to work.

Perhaps the aspect of Shanghai which made the most impact upon me, and which I will not easily forget, was the sheer size of its population. Known as the "Big Lychee" with nearly twelve million inhabitants, it is the largest city in China, and one of the largest in the world. Even in my brief, three-day visit, I felt that I had bumped into, or been jostled by more people than I had ever before encountered. The pavements were not wide enough to hold the crowds of pedestrians which spilled over into the roads, obstructing the paths of bicycles and the characteristic long buses which were always filled to capacity. In a communist society, where the individual counts for little, and is subordinated to the state, where the sheer size of the population figures is daunting, I had to remind myself that each one is precious in God's sight — a fact that "China's millions" so badly need to know. I felt privileged to have been able, even in

(Cont'd from Page 5)

- ◀ to have grown spiritually and Vincent Lun, our Leader Elder, has really caught the vision and burden for the Chinese and is fulfilling his ministry and duties in a very thrilling way.

Recently we had our first ever Chinese Teenage camp only expecting a few, but we had approximately 50. The meetings went well and then 15 teenagers (nearly all ex-creche children) made definite decisions for Christ. Since then we've been very busy

as they are so keen they all want to be baptized in water and filled with the Spirit as soon as possible. This is a miracle. Please pray for these young people as they will have much persecution, and many problems.

Our Young People's Group has also grown and increased numerically and spiritually this year. Another miracle is that for years we tried to reach the older Chinese people for the Lord who are really



A glimpse of Shanghai.

a very small way, to bring personal gifts of literature into China, to help a few pastors spread that Good News.

The highlight of my weekend in Shanghai was undoubtedly being able to go to one of the official "Three-Self" churches on the Sunday morning. Mo-An Church (whose name means "Bathed in Grace") opened its doors again in 1980, having been smashed by Red Guards in 1966. It is now packed to capacity for two services every Sunday morning, and for me it was both touching and exciting to look down from the gallery upon hundreds of, mainly older, Chinese people, who had gathered to worship the Lord.

Despite the thrill, however, of witnessing this

seeming increase of religious liberty in China, it must be remembered that there are only three official churches in the whole of Shanghai, and that their pastors are severely restricted in what they can preach. The deeper spiritual needs of China's believers are met in the many house churches, and their heartfelt cry to those of us who have so much in the West, is continually for more Bibles, to keep up with the demand from new Christians. The Lord is assuredly doing His work in China — how glad I am that I was allowed to see just a little of it.

(Reprinted by permission from Floodtide, Vol. 38 No. 4, published bi-monthly by Christian Literature Crusade.)

difficult to win as they still cling to ancestral worship, Buddhism etc., however for four or five years we had regular Cantonese meetings for them (the whole meeting is held in the Cantonese dialect) and only three or four would attend. Suddenly this year the numbers have increased amazingly and recently we had a record number of 23! We played a Cantonese Gospel tape and before it was halfway through they were nearly all weeping!

We thought you would like to rejoice with us in this report as so many of you have always prayed for us and helped us. God bless you for it, at last it is paying dividends!

(The author is a missionary of the Assemblies of God's Happiness Chinese Creche in South Africa. The article is reprinted by permission from Fellowship No. 3, 1983.)

RAB complains of church growth

Most of the increase in the number of recognized Protestants in the city was due to the work of itinerant preachers.

This has been alleged at a meeting in Xian run by the Religious Affairs Bureau of mainland China, according to the

Chinese Church Research Center.

Protestants were numbered at 3,300—an increase of 1,800 over 1977 figures. These figures were not inclusive of those involved in the house churches.

One of the RAB officials complained of the large numbers

coming to the open church and blamed itinerant preachers for the phenomenon. He mentioned one itinerant preacher who had converted 800 people from a work unit of 12,500, the CCRC added.

Full text of party document on religion available

The full text of Party Central Document No. 19, dated 31 March 1982, outlining the policy on religion of the Chinese Communist Party is now available, the Chinese Church Research Center said recently.

The document makes clear

that "... Christians meeting in homes ... should, in principle, not be permitted, but they should not be rigidly prohibited." This is precisely the policy formulation which is now being carried out by the Three-Self Patriotic Movement, the CCRC said.

A full translation of the document will soon be available from Christian Communications Ltd, PO Box 95364, Tsimshatsui, Hong Kong. The cost will be US\$4 or U.K. £2, and is called Research paper # 3.

Tibet religious activities reviving

All religious activity in fervently Buddhist Tibet was banned during the Cultural Revolution, but monasteries started to accept lamas again three years ago, Reuter reported from Lhasa recently.

Drepung monastery was once the largest monastery in Tibet, with 10,000 lamas, but many were expelled after the Chinese

takeover in 1951 and yet more were forced out after the 1959 anti-Chinese uprising which caused the Dalai Lama to flee his homeland.

There are now only 233 monks left at Drepung, almost half of them young men who took vows since the end of the ban on organised religion in 1980, when extreme leftist regional leaders

were purged and replaced with moderates.

There has been a spectacular religious revival in Tibet in the last three years and 45 monasteries with about 1,400 lamas are now open.

But this is minimal compared with the 2,100 monasteries before the Cultural Revolution, the majority of which were badly damaged or destroyed by Red Guards.

Most of these temples are gone forever, although one of Tibet's most famous monasteries, Gandan near Lhasa, which was razed during the Cultural Revolution, is being rebuilt.

A new Buddhist seminary is to open in Lhasa soon to set up training of lamas. About 200 aspiring lamas and devout laymen recently took an examination to enter the institute.



New Catholic seminary opens in China

Tu Shihua, Bishop of the Catholic Patriotic Association (CPA) in Beijing, reported at a press conference on August 31 that a new Seminary would be opening its doors in Beijing, Dongcheng district, in September, according to Hong Kong's *Wen Hui Bao*.

The seminary will be called a School of Theology and Philosophy. Sixty students have been accepted for the school. The students were recommended by local Catholic (CPA) churches or by local committees of the CPA. There were more than 200 applicants for the 60 positions.

The students are divided into

two streams. The general student will follow a six-year course of Theology, Ethics, Church History, Ritual, Philosophy as well as Historical Geography, Politics and Language. Others

with a background in theology and philosophy have been admitted with advanced standing and can expect to complete their study in two or three years, the paper added.

More churches open

Bishop Ye Yinyun of the Guangdong Patriotic Catholic Association disclosed that 18 Catholic churches had been opened in Guangdong province, the Agence France Presse reported recently.

Bishop Ye made the state-

ment in Canton during the association's second synod.

The synod, held from August 24 to 30, was attended by more than 50 priests, nuns and worshippers from six dioceses in the province.

China now has 1.06b people

Mainland China's population has increased by 15.984 million in one year to reach almost 1.06 billion, and India's by 15.5 million to top 730.5 million, the US Bureau of Statistics has reported.

The bureau found in figures released on August 30 that the world's population has gone up by more than 82 million and now stands at more than 4.721 billion. The figures were for mid-June, the Agence France Presse reported from Washington recently.

More people are dying than being born in West Germany where the population fell by 95,000.

A similar trend may soon begin in Britain, where the population increased by only 2,000 in the past year.

The bureau's figures for other major countries included:

- Soviet Union — 272.308



million, up by 2.286 million people.

- United States — 234.193 million, up by 2.136 million.

- Indonesia — 160.932 million, up by 3.337 million.

- Brazil — 131.305 million, up by 3.022 million.

- Japan — 119.205 million,

up by 756,000

- Bangladesh — 96.539 million, up by 2.937 million.

- Pakistan — 94.780 million, up by 2.635 million.

- Nigeria — 85.219 million, up by 2.823 million.

- United Kingdom — 56.006 million, up by 2 million.

Population study planned

Mainland China will draw up regional population growth plans during the next two to three years to help the country limit its population to 1.2 billion people by the end of this century, the New China News Agency reported recently.

The State Family Planning Commission has selected Shandong and Hunan provinces and the Xinjiang Uygur autonomous region to represent mainland China's coastal, inland and border regions in pilot studies to prepare for the nationwide project. Test work has already begun in Shandong.

The country's departments of planning, economics, statistics, agriculture, water conservancy, environmental protection, meteorology, civil affairs and public security will also take part.

In a report recently approved by the State Council, the Family Planning Commission also suggested that each province, municipality and autonomous region select one or two counties to launch pilot projects. It will further invite specialists in population science, economics, agriculture and the social sciences to form a special advisory group to evaluate the studies.

The population planning

programme was put forward by researchers who suggested that future plans be based on local natural and economic conditions and social factors, including education, medical services and employment.

They said population growth forecasts should also give full consideration to local natural resources — such as arable land, forests, mineral resources and

water supplies — to aid better management of state land and help protect the ecological balance.

The Family Planning Commission noted that regional studies were necessary to determine local birth rates and population, and answer future questions on how long the one-child family should be promoted.

Updated rules on marrying foreigners

Chinese in the mainland will be given permission to marry foreigners within one month of application so long as the marriage complies with Chinese law, the New China News Agency said recently.

The ruling by the Ministry of Civil Affairs was likely to speed up such marriages. In the past, they have usually been subject to long delays due to infighting between various organisations including the Public Security Bureau which often opposed them.

The agency listed those banned from marrying foreigners

as military servicemen, diplomatic staff, police officers and "people responsible for confidential or important work" as well as those serving jail or re-education camp sentences.

Marriages to foreigners, banned during the Maoist era, have become increasingly common although no figures are available, Reuter reported.

Chinese married to foreigners often experience further delays waiting to get a passport enabling them to leave the country, it added.

Adult education gets top priority

Mainland China and the United Nations Educational, Scientific and Cultural Organisation have agreed on adult education, technical and professional instruction and the preservation of China's cultural heritage as major co-operation areas.

Unesco's Director-General,

Mr Amadou Mahtar M'bow and Mainland China's Education Minister, Mr He Dongchang, signed a 15-page aid-memoire on August 15, identifying the programmes in which the two could collaborate, the New China News Agency reported.

Mr M'bow said that Unesco would open a science and

technology office soon in Beijing.

"The problems were clear and the solutions clearly outlined," he said, adding that he had been told China wants to eliminate illiteracy by 1990.

Mainland China has nearly 200 million illiterates or semi-literates out of a population of more than a billion.

Abuse of women censured

The abuse of women and children and girl infanticide must be sternly punished, the widow of Chou En-lai told the National Women's Congress when it opened on September 2 in mainland China.

Miss Deng Yingchou, speaking on behalf of the Communist Party, told 2,000 delegates and 4,000 women guests that Chinese women held up "half the sky" and better conditions must be created for them, the Associated Press reported from Beijing recently.

Because of feudal and bourgeois ideas, she said, abuse of women and children still occurred from time to time. She demanded firm measures against such acts.

For more than a year, the Chinese press has been highlighting the problems of women, especially infanticide under the one-child policy, abuse of women who bear daughters, wife beating, kidnapping and bride selling, parental interference in marriage and widespread sex discrimination.

Miss Deng said women were equal to men in mainland China and that their lot was constantly improving. Addressing the fifth National Women's Congress in the

Great Hall of the People, she said mainland China's 500 million women must redouble their efforts for China's modernisation.



BBC to boost broadcast to mainland China

The British Broadcasting Corporation (BBC) plans to build a US\$1.2 million relay station in Hong Kong to boost its broadcasting power to China mainland, Japan and Korea, *CATW* learned recently.

The Hong Kong Government has offered a place in Tuen Mun, New Territories, as the site for the relay station, and has also given top priority to the construction.

The project will start as soon as the land for the site, now owned by local villagers, is reclaimed.

The British Government had budgetted £8.4 million (about US\$1.2 million) for the construction of the relay station, which is part of a 10-year, £100 million programme to improve the BBC's audibility around the world.



Hong Kong's population put at 5.3 m



Hongkong's population stood at 5.3 million at the end of June, according to the Census and Statistics Department.

To be more exact, the population stood at 5,313,200, representing an increase of 25,400 people or 0.5 per cent over the figure for the end of last year.



Hong Kong.

CCMA plays significant role in promoting Chinese church music



A youth choir at a CCCOWE meeting in Taiwan.

The Chinese Church Music Association has designated the second Sunday of November as the perennial Chinese Church Music Sunday, *CATW* learned recently.

Apart from holding exhibitions concerning the development of church music, church music concerts, the CCMA also encour-

ages Chinese Christians to compose Chinese church music during the Church Music Week.

The CCMA, formerly called the Southeast Asian Church Music Association, has acquired its present name during the Sixth Church Music Conference held in Singapore in June, 1982.

Through the training of

church music workers, encouragement of local church music development, exchange of experiences with various countries and places, the supply of church music, the CCMA is playing a significant role in aiding Chinese churches in many areas.

Pioneer evangelism encounters Chinese superstition

Traditional Chinese superstition lives on in Mengalak, Pahang Temerloh, Malaysia. Three huge, richly decorated temples overlook this small town of 3,000 residents, 90 per cent of whom are ethnic Chinese.

Campus Crusade for Christ of Malaysia is reaching out to his community with door-to-door evangelism and the showing of the film "Jesus". According to a

recent report of the CCC, 350 Mengalak residents saw the film which was shown for two evenings. During 14 days of personal contact, one team member recorded four decisions for Christ.

Crusade team members distributed literature and tapes to converts for follow-up. Recently a youth fellowship was established to provide for spiritual growth

and fellowship for the young believers.

However, the parents of these young people, as well as those of prospective converts, are the greatest hindrance to the advance of the gospel here. Steeped in superstition, Chinese parents head up families of seven to eight children, or sometimes up to 16 children.

Prime Minister calls for unity

The Prime Minister, Datuk Seri Dr Mahathir Mohamad, told Malaysia's 14 million people on August 30 that unity among the various ethnic groups was an important factor in the country's path towards prosperity, Reuter reported from Kuala Lumpur recently.

In a speech on the eve of National Day, Dr Mahathir said emotions and racial prejudices should not be allowed to influence an individual's thoughts and actions, especially in a multi-racial society.

"In a multi-racial society like ours, progress would not be achieved if we are unable to play down on individual or group differences and interests," he said.

"Malaysians should not forget that stability of the country is a highly prized factor. It is the basis for our progress and success."

Dr Mahathir urged the country's Malay and Chinese people to accept Government policies to help to better the economic standing of the Bumiputras (Malays and indigenous people), who make up more than 60 per cent of the population.

He said it had been necessary for the Government to step in to implement a new economic policy in 1970 which aims to boost the Bumiputra stake in the country's corporate sector, mainly controlled by the five million Chinese, to 30 per cent by 1990.

The rationale behind the Government policy to help the Bumiputra community should be understood by all Malaysians so that there would be no ill-feelings and prejudices towards the Bumiputras, he said.

"For a multi-racial Malaysian society, the acceptance of the policies of the Government is important to help bring about

co-operation among the various ethnic groups," he said.

In Malaysia, Malays constitute 52 per cent of the country's

14 million population, with Chinese accounting for 38 per cent and Indians and others 10 per cent.

Chinese in Japan no longer need to adopt Japanese names

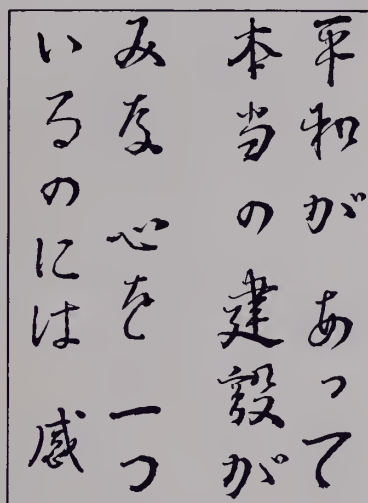
The 50,000-odd ethnic Chinese in Japan, along with other minority groups in the country, no longer need to adopt Japanese names, Associated Press reported from Tokyo recently.

Japan's Justice Ministry recently notified regional offices that foreigners would be allowed to choose freely the name they use after naturalization.

Previously, applicants for citizenship were required to submit a name "appropriate for Japanese."

But this practice, although "an informal administrative policy and not specified by immigration law," has long spurred complaints of ethnic discrimination by Korean residents and other minority groups, including Chinese.

According to the *Chinese Churches Handbook* published by the Chinese Coordination Centre of World Evangelism, about half of the Japanese Chinese came from Taiwan, while the other half immigrated from the mainland.



More than 60 per cent of the Chinese population are in business, mostly operating restaurants.

Most Chinese follow their traditional religions such as Buddhism, Taoism and Confucianism.

In 1980, the CCCOWE Japan District Committee reported that there were 10 Chinese Protestant Churches in Japan with 700 to 800 believers (comprising 1.6 per cent to 1.8 per cent of the total Chinese populace) and 400 to 500 of whom attend services (comprising one per cent to 1.2 per cent).

Letters to the Editor

I would like to express my appreciation for the ministry of the CATW. It certainly keeps me informed on the news concerning Chinese and Chinese churches around the world.

In your most recent issue (July 1983) it was reported in a survey by Rev. Peter Chow of the U.S. that there are 24 and 63 Chinese churches in Calgary and Toronto respectively. Although I live in a different part of Canada, I would like to question the reliability of those two figures, especially that of Calgary.

I would like the CATW to check out the correctness of the figures cited to ensure that there is no mistakes in reporting.

*Simon Sheh
Manitoba, Canada*

(We regret that our report has misled Mr. Sheh and other readers to think that there are 24 and 63 Chinese churches in Calgary and Toronto respectively. We should have made it more clear that the figures represent the numbers of Chinese churches in Calgary-centered central Canada and Toronto-centered eastern Canada respectively. Other major cities in that report were also meant to include the larger areas surrounding it, and not just the cities themselves. We apologise for the misunderstanding. — Ed.)

CATW is a much needed periodical. I have found it informative and insightful. Thank you and all the co-workers for the hard work.

There is, however, one thing that I'd like to offer my humble suggestion. I have noticed CATW consistently refer to the Chinese who are born in the USA as "Chinese Amercian". I must

Happiness is



admit that I am no expert in English grammar, nor is my English perfect. But being in this country for over twelve years, my ears are somewhat used to many colloquial expressions. To me, an American-born Chinese is called American-Chinese, just as they would call an American-Jew or American-Pole. Chinese-American, on the other hand, would refer to someone of American origin, but was either born in China or somehow became a Chinese citizen — a rare species!

You might want to look more into the matter before you take my opinion. This I have brought to your attention because I am convinced that we should give the best—yes, the perfect—to our Lord.

*David Shek, Pastor
Long Island Abundant Life Church
New York*

(We believe both "Chinese American" and "American Chinese" are grammatically correct and, generally speaking, can be used interchangeably. — Ed.)

CATW

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Editor-in-Chief: Thomas Wang

Editor: Timothy Lam

Contributing Editors: Chua Wee Hian, Samuel Ling, Samuel Tang, James H. Taylor III, George Wan, Ralph D. Winter, Hoover Wong.

Assistant Editor: Paulona Wai

Graphic Designer: Julie Fung

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BRIEF SUMMARY OF THE 69th
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA
September 21-26, 1984

ELECTIONS:

Moderator	Rev. Chong-Yul Park
Vice-Moderator	Rev. Jong-Sung Rhee
Stated Clerk	Rev. Chang-In Kim
Assistant Stated Clerk	Rev. Yong-Moon Hwang
Recording Secretary	Rev. Nak-Ki Paik
Asst Recording Secretary	Rev. Sae-Jin Sohn
Treasurer	Elder Doo-Hyun Kim
Assistant Treasurer	Elder Jun-Hyuk Kae

STAFF:

General Secretary	Rev. Chang-In Kim (Acting)
Executive Secretary of Evangelism Dept.-	Rev. Shi Hong Ryu
Executive Secretary of Education Dept.-	Rev. Dr. Yong-Gil Maeng
Executive Secretary of Social Dept.-	Elder Bong-Tuk Chung
Executive Secretary of Rural and Fishery Dept.	Rev. Jae-Ki Kwak
Executive Secretary of Military Chaplains Dept.	Rev. Tae-Won Ohn

SOME ACTIONS:

The 69th General Assembly of the Presbyterian Church of Korea gave glory, thanks, and prayer to God for His rich blessings to us on the occasion of the Centennial Celebration of the Protestant Church in Korea.

The General Assembly took some important actions as follows:

1. Ministers and elders, who belong to our denomination and have a permanent residence permit or citizenship in a foreign country should resign from any official position in the level of the denomination.
2. The title of the Urban Industrial Mission is to change to "Urban Industrial Evangelism."
3. The title of the Rural Department of the General Assembly to change to the Rural and Fishery Department of the General Assembly.
4. It was voted to divide Kyunggi Presbytery into three Presbyteries: Youngdeungpo Presbytery, Anyang Presbytery, and Kyunggi Presbytery.
5. It was voted to divide Chungbuk Presbytery into two Presbyteries: Chungbuk Presbytery and Chung Cheong Presbytery.
6. It was agreed to set up a unified form for letters and papers in the church administration under General Assembly.
7. It was agreed to separate the General Assembly publishing activity from the G.A. Education Department of the General Assembly and to organize an independent agency to take charge of it.
8. It was agreed to establish an Overseas Missionary Training Center at the Presbyterian Theological College and Seminary.
9. It was agreed to set up Urban Industrial Mission as a required course in the Seminary.

10. It was agreed to set up an Office of Labor Counseling and a Committee of Human Rights in the Department of Evangelism of the General Assembly.

In addition to the above resolutions, the General Assembly referred to special study committee the proposal to combine the World Mission Committee with the International Mission Committee of the Department of Evangelism and to establish a united organization with the name Department of world Mission of the General Assembly, or something similar.

Regrettably, the matter of the Ordination of Women Elders was rejected at the General Assembly and we have still to wait for the recognition of the role and contribution of women to our church.

STATISTICS

We have endeavored to have one and a half million members of our denomination and five thousand congregations by the Centennial Year. We still are short of our aim, but have almost reached it with 1,372,094 members and 4,532 churches as of December 1983.

REPORTS ABOUT INTERNATIONAL MISSIONS

The PCK now sends 49 missionaries to 23 countries - Asia, Africa, North and South America, Latin America, and Europe, and receives about 70 missionaries from the Presbyterian Church (USA) and the Uniting Church in Australia.

CENTENNIAL CELEBRATIONS:

(1) During August 15-19, the United Celebration of the Centennial was held at Yoido Plaza. Nearly four million believers participated under the theme of "Here and Now, I will do a New Thing" (Isaiah 43:19 NEB)

(2) The Centennial Christian Education Conference was held August 21-24, 1984 at the King Sejong Hotel in Seoul with overseas scholars under the theme of the "Mature Church and Educational Mission"

(3) The World Mission Committee of the PCK held a "Centennial Mission Consultation" with its overseas partner Churches September 17-18, 1984. Its theme was "Mission Policies Toward the Second Century of the Korean Church" and almost fifty delegates from the partner churches participated and responded enthusiastically giving good advice to our Church. Among the participants, were Ms. Harriet Nelson, moderator of the PC USA, Dr. Rollie Busch, Moderator of the UCA and others. This consultation was held jointly with the WARC's Conference, "Called to Witness to the Gospel Today"

(4) The Centennial Women's Conference and 49th Annual Meeting of the Presbyterian Women was held at the Centennial Memorial Building and Jamsil Gymnasium under the theme of "Together, Be a Mission Woman!" The Presbyterian Women also began the construction of a new office building.

(5) The Centennial Celebration of the PCK was held on September 20, 1984 at Jamsil Gymnasium in Seoul with the theme of "Arise, for Thy Light is Come!" (Isaiah 60:1 RSV) Almost thirty thousand Christians, including 300 from overseas partner churches gave glory, thanks, and prayers to God for His rich blessings to us.

(6) The Centennial Celebration of the Blind was also held at Youngnak Church, October 23rd with 1,200 blind people attending.

During the Celebration, the Statement of the Centennial Year was adopted with enthusiasm. The Statement is as follows:

It has been 100 Years since the light of the Gospel began to shine in Korea. As the Korean church has experienced a history of suffering, the Gospel has spread far and wide under the guidance of the Holy Spirit and the church has grown quickly and now involves itself in mission to the whole world. For this we give thanks and glory to God.

The Korean church prays for witnesses to the Gospel who will faithfully carry on the work accomplished by the martyrs, missionaries, and other workers who helped the Korean church to grow.

On this occasion of the Korean church centennial, we solemnly declare the directions of the Korean church in its second century.

1. The Korean church shall repent before God of the sins it has committed during the past 100 years and ask for God's forgiveness.
2. As followers of Christ the Korean church shall dedicate itself to a greater realization of moral and spiritual values in Korean society.
3. The Korean church shall strive to be united in love and truth as one church in obedience to the commandments of Jesus Christ in a mission to proclaim the Gospel as it relates to Korean culture and the needs of the common people.
4. The Korean church shall take an active part in the development, reconciliation, and unification of the Korean nation.
5. The Korean church shall pray and work together with all of the churches of the world for the realization of peace and justice for all creation.

CENTENNIAL MEMORIAL BUILDING

Commemorating the one hundredth year of Protestant Church to Korea, PCK built the Korean Church Centennial Memorial Building (cost about \$4,000,000), and also built the Martyrs' Memorial Tower in the vicinity of the Memorial Building.

Somang (Hope) Presbyterian Church.

(Interview 6/26/85, Princeton).

KWAK. SUN-HEE, Pastor

- Third largest in Seoul -
- ① Yoido Pentecostal - Cho Yong-gi - charismatic.
 - ② Yongsak Presb. - Han Kyung-Chul - refugee, program
 - ③ Somang Presb. - Kwak Sun-Hee - elitist, Bible study
 - ④ Kwang Lim Meth. - Schaller type.

10,000 members - Kongsam area, Seoul (seats only 2,000).

700 at Daybreak prayers

550 baptized in May, 1985

350 cars on a Sunday in parking lot (most Seoul churches inadequate parking)

Studies Calvin's method of centering preaching about consecutive Bible study - 10 chapters at a time. "The Bible has power," says Kwak. Better than ^{social} issue-centered preaching (Minjung), or charismatic emphasis - both both these ^{can} have Biblical content.

CCC brings 700 Japanese pastors to study church growth. Impressed by Cho Yong-gi they try charismatic methods. After 2 years disappointed. This year they came to study large church.

Here is the way the World Christian Encyclopedia breaks its figures down for S. Korea: — (p. 441)

Christians (professing)	11,400,000	(30.5 % of population)	
			Korean indigenous 5,000,000 (14.2%) Prob. Schisms, Moon, Chae Tae.
			Protestant 4,450,000 (12%)
Shemans	9,700,000	(26%)	Roman Cath. 1,160,000 (3.1%)
Buddhists	5,800,000	(15.5%)	
Confucianists	5,950,000	(13%)	
New Religions	5,300,000	(14.2%)	

Perhaps more comparative with American church statistics would be the encyclopedia's figures for adult church membership, and total affiliated Christians: —

	Adult	Affiliated
Protestants: (62%)	1,295,000 (1970)	3,002,000 (1970) = 62%
Roman Catholic (22.3%)	465,000 (1970)	830,000 (1970) = 17%
Korean indigenous (aetic) (15.3%)	320,000 (1970)	1,052,000 (1970) = 21.5%
	2,080,000 (1970)	4,884,000 (1970)

Adjusted to 1971

Prot	2,667,000	6,500,000 (?) (incl. all Prot.)
R.C.	960,000	1,900,000 (?)
Korean ind.	658,000	1,620,000 (?)
	4,303,800	10,145,000

Kumey's statistics.

~~for~~

English-speaking community in Korea, ㄱ, ㄷ, ㅂ, ㅈ are romanized as "d," "b," "j," respectively.

M-R System for the Romanization of Korean (Simplified Table)

1. A consonant between two vowels is transcribed with its initial value except that ㄱ is G, ㄷ is D, ㅂ is B and ㅈ is J. 2. ㅅ is romanized shwi.

Initial		ㅇ	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅈ	ㅊ	ㅋ	ㅌ	ㅍ	ㅎ
Final		·	K	N	T	(R)	M	P	S	CH	CH	K	T	P	H
ㄱ	K	G	KK	NGN	KT	NGN	NGM	KP	KS	KCH	KCH	KK	KT	KP	KH
ㄴ	N	N	NG	NN	ND	LL	NM	NB	NS	NJ	NCH	NK	NT	NP	NH
ㄷ	I	R	IG	LL	LT	LL	LM	LB	LS	LCH	LCH	LK	LT	LP	RH
ㅁ	M	M	MG	MN	MD	MN	MM	MB	MS	MJ	MCH	MK	MT	MP	MH
ㅂ	P	B	PK	MN	PT	MN	MM	PP	PS	PCH	PCH	PK	PT	PP	PH
ㅇ	NG	NG	NGG	NGN	NGD	NGN	NGM	NGB	NGS	NGJ	NGCH	NGK	NGT	NGP	NGH

ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ	ㅗ	ㅛ	ㅜ	ㅠ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ
a	ya	o	yo	o	yo	u	yu	u	i	wa	wo	ae	e	oe	wi	ui	wae	we	yae	ye

Sin Sur
women's
mainla

Korea Herald

Korea—South



Chun Doo Hwan

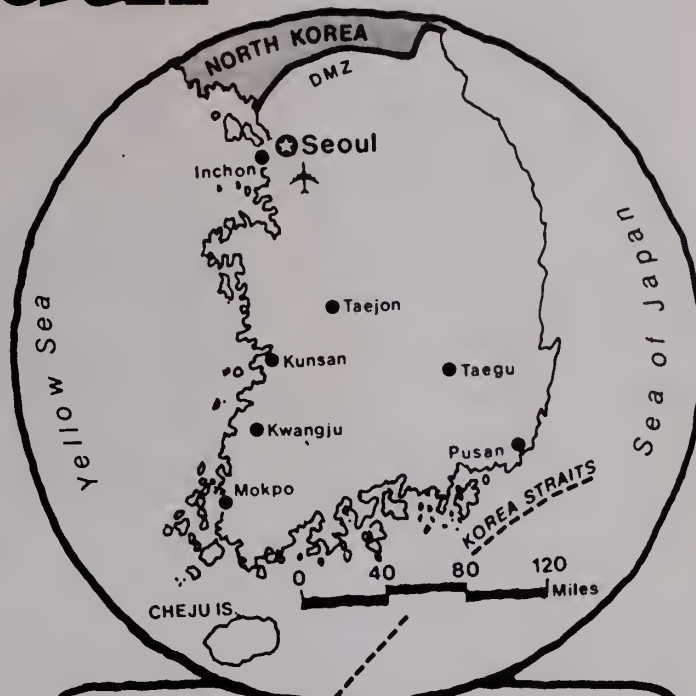
Politics/ Social Affairs

It was an extraordinary year of trials and tribulations on South Korea's political scene, with the country repeatedly buffeted by calamities beyond its control. The government was also troubled by recurring financial and banking scandals that eroded the public's confidence in the leadership of President Chun Doo Hwan. The National Assembly, the centre of the country's politics, proved largely helpless to deal with the problems.

On October 9, the president and his wife narrowly missed being assassinated in Rangoon, where they were on a state visit. A powerful bomb placed in the ceiling of Rangoon's Aung San Mausoleum exploded, killing 17 South Koreans and four Burmese. More than 40 others were seriously injured, and Chun and other senior South Korean officials immediately blamed the bombing on North Korean terrorists conspiring to murder the presidential couple.

Among the dead were more than a fifth of the South Korean cabinet — Deputy Premier Suh Suk Joon, Foreign Minister Lee Bum Suk, Commerce and Industry Minister Kim Dong Whie and Energy and Resources Minister Suh Sang Chul. Also killed instantly were Hahn Pyong Choon, Chun's chief of staff, and Kim Jae Ik, his senior economic adviser. In a matter of seconds, a whole generation of able technocrats trained over the past two decades of the country's economic development had been wiped out.

Weeks earlier on September 1, another calamity befell South Korea. A Korean Air Lines (KAL) Boeing 747, carrying 269 passengers and crew, was shot down over Sakhalin Island by a Soviet warplane after it strayed more than 500 kms into Soviet air space. Most details of how the aircraft strayed into hostile air space and was shot down remained shrouded in mystery. Soviet authorities claimed the airliner was on an espionage mission for the United States. The US, Japanese and South Korean governments declared that the Soviet aircraft knew it was a civilian jetliner on a peaceful flight. The attack,



The 36-year-long Japanese rule in Korea ended after World War II when the country was divided with the Americans holding the South and the Soviets the North.

In 1948, with American support, Dr Syngman Rhee became president of the Republic of Korea and Kim Il Sung became head of the Democratic People's Republic. In June 1950 war broke out between the two halves of the divided country. The United Nations sent troops — mostly Americans — to aid South Korea, and China eventually aided North Korea. An estimated 500,000 people died in the three-year conflict and an immense amount of physical and infrastructural damage was done. In April 1960, student riots toppled Rhee, and the nation changed its government from a presidential to a cabinet system, electing John Chang prime minister. His government, however, was ousted in a military coup in May 1961. In October 1972 — one year after he was re-elected for the third time — president Park Chung Hee proclaimed a national emergency. He initiated a series of reforms to cope with domestic and international situations, including an amendment to the constitution enabling him to run the country for a further six years. On October 26, 1979, Park was assassinated and Choi Kyu Hah became president. He released political detainees and promised a series of political reforms. Student demonstrations turned to violence and there was a major insurrection in Kwangju. Choi resigned on August 16, 1980, clearing the way to power for Gen. Chun Doo Hwan, who was elected president on August 27.

they said, represented a callous act by the Soviet Union in defending its air space at the expense of civilian lives.

The Chun government could not actively deal with the situation because Seoul has no diplomatic relations with Moscow. Its attempt to condemn the incident at the United Nations Security Council bore no fruit; the Soviet Union refused to allow South Korean ships to reach the crash site to salvage bodies and debris. The government, bungled its efforts to cope with the situation, failing to come out with an immediate and strong condemnation of the Soviet action. A first official statement by the minister of information and culture said the KAL aircraft had been shot down by a "third country," leading to unnecessary confusion. Also, Chun failed to appear at the massive national funeral service for the victims, which provoked criticism.

Moreover, Chun's failure to inform the opposition about the magnitude of the crisis and bring the country firmly behind the government at a time of emergency disappointed a large section of the public. Apparently mindful of these criticisms, Chun, during the crisis provoked by the Rangoon incident, moved with more alacrity. He not only invited opposition leaders for a personal briefing on what happened in Burma; he issued a statement commending South Koreans for their patience and perseverance in coping with the series of calamities.

One of Chun's first tasks after returning home from Rangoon was to reorganise the government, filling vacancies created by those who had died. On October 14, the day after the national funeral service at which nearly a million people turned out, he announced a new cabinet. Prime Minister Kim Sang Hyup, who insisted on resigning in order to take symbolic blame for the series of disasters, was replaced by Chin Iee Chong, chairman of the majority Democratic Justice Party. Lee Won Kyung, the sports minister, was appointed foreign minister; Shin Byong Hyun, chairman of the Korean Traders' Association, returned as deputy premier and economic planning minister; Kum Chin Ho, Lee Young Ho and Choe Dong Gyu were promoted from vice-ministers to become full ministers of commerce and industry, sports and energy and resources respectively.

Kang Kyong Shik, the outgoing finance minister, was appointed presidential chief of staff. He was succeeded by Kim Mahn Je, president of the joint-venture Kor-Am Bank. Sakong Il, president of the Korea Institute of Industrial Economics and Technology, became Chun's new economic adviser. Kim Ki Hwan, director of the Korea Development Institute, became the new vice-minister of commerce and industry.

The new government was heavily technocratic in its make-up, representing a continuation of the policy of emphasising economic stabilisation and growth. Economic portfolios were filled by former academics with US training committed to the principle of the free-market economy. They were expected to carry on the task of reducing the government's role in managing the economy and of further reforming the country's financial market structure to make it more responsive to market forces.

The weakness was on the political side. Chin was considered too much of a political lightweight to command the



Rangoon: six of the murdered South Koreans at the departure ceremony; the funeral.

Head of State President Chun Doo Hwan.

Prime Minister Chin Iee Chong; **Deputy Prime Minister and Economic Planning** Shin Byong Hyun; **Defence** Yoon Sung Min; **Foreign** Lee Won Kyung; **Home** Choo Young Bock; **Finance** Kim Mahn Je; **Justice** Bae Myung In; **Education** Kwon E Hyok; **Sports** Lee Young Ho; **Agriculture and Forestry** Pak Chong Mun; **Commerce and Industry** Kum Chin Ho; **Energy and Resources** Choe Dong Gyu; **Construction** Kim Song Bae; **Health and Social Affairs** Kim Chong Ye; **Labour Affairs** Chong Han Joo; **Transport** Sohn Soo Ik; **Communications** Kim Sung Jin; **Culture and Information** Lee Chin Hi; **Government Administration** Pak Chan Kung; **Science and Technology** Lee Chung Oh; **National Unification** Sohn Jae Shik; **State Minister for Political and Foreign Affairs** Oh Se Eung; **First Minister without Portfolio** Lee Tae Sup.

Attorney-General Kim Suk Hwi.

Chief Justice Yu Tai Hung.

Chairman of Joint Chiefs of Staff Gen. Kim Yun Ho; **Army Chief of Staff** Gen. Hwang Yong Shi; **Air Force Chief of Staff** Gen. Kim Sang Tae; **Naval Chief of Staff** Adm. Lee Kun Su.

respect and cooperation of the opposition parties, which were growing increasingly restive over the president's failure to move ahead in restoring democratic freedoms. Himself a technocrat, Chin's repeated pledges to forge national reconciliation and harmony were ignored by the lawful opposition as well as by dissidents.

Appointed in Chin's place as chairman of the Democratic Justice Party was Jung Nai Hiuk, former speaker of the National Assembly and a moderate politician whose career goes back to the government of the late president Park Chung Hee. Chun also named Ho Chong Il, a retired military police officer, as his new parliamentary secretary in succession to Shim Sang Woo, who was killed in Rangoon. The appointment of Jung and Ho indicated that Chun wanted to maintain his tight grip over the majority party, which was originally organised and led by retired intelligence officers who served with Chun when he was commander of the Defence Security Command.

The wholesale changes at the top followed minor reshuffles at the middle levels of the leadership of the Democratic Justice Party in March. Lee Chae Hyong, the

party chairman, was replaced by Chin Chae Mun Shik became the new speaker of the assembly; Yun Kil Jung became the vice-speaker. Among the more prominent of those heading the assembly's 13 subcommittees were Pong Du Wan for foreign affairs and Park Kwon Ilum for the construction committee.

At the beginning of the year, other parties held national conventions, at which most of the leaders were reconfirmed. Yu Chi Song was re-elected as president of the largest opposition group, the Democratic Korea Party. Kim Chong Chol was reconfirmed as leader of the Korea National Party, the second largest opposition group. Confirmation of these nominal figures was more a reflection of what the government wanted rather than the result of a free internal competition. With the opposition as docile as it is, Chun saw no reason to rock the boat.

As a result there was little prospect of change in the way the single-chamber parliament has been run over the past few years. The opposition minority groups continued to clamour for more of a voice in checking and balancing the administration, demanding the right to review the government budget and to question cabinet members more closely on national policies. But most of the bills seeking democratic freedoms inside the National Assembly, including a petition for freedom of the press, have scant chance of winning consent. For many moderate oppositionists seeking a gradual reform of the political system inside the institutional framework, this was certainly frustrating. They felt politically impotent, thereby encouraging more radical students and dissidents to seek the limelight in the struggle for democracy.

In May, on the third anniversary of the Kwangju uprising in which nearly 200 people were killed trying to resist government troops, Kim Young Sam, a powerful opposition leader who is credited with bringing down the government of Park Chung Hee, staged a 23-day hunger strike, demanding the restoration of democracy.

Although Kim had been placed under prolonged house arrest and the local press was prevented from reporting his strike, Kim's determination to extract from the government what the legal opposition parties could not from the National Assembly was becoming political dynamite. His hunger strike was ended with doctors force-feeding him, but weeks of political tension and nascent agitation around the country gave rise to a broadly based coalition of dissidents committed to ousting Chun.

In August, exiled former presidential candidate Kim Dae Jung, who is sometimes called South Korea's Benigno Aquino, joined hands with Kim Young Sam to present an ultimatum to the government demanding that it should democratise. With the backing of the military establishment, Chun showed no inclination to loosen his control. He told the nation that anyone who tried to provoke political destabilisation would be severely dealt with.

Tensions unleashed by the KAL incident and the bombing in Rangoon, however, may change the political scene. A growing proportion of the population was clearly becoming weary of Chun's frequent overseas trips as well as the country's recurring financial and banking scandals. As in 1982, a major kerb-market scandal erupted, this time with rumours linking the controversial Myongsong (Bright Star) leisure-industry giant with Chun's father-in-law, retired general Lee Kyu Dong.

Government investigations revealed no such association between Lee and the business group, but the public, after the scandal in 1982 involving kerb-market operator Chang Yong Ja, in which rumours linked her with Mrs Chun's family, clearly remained unconvinced. This and the Choheung Bank fraud that erupted in September — the case involved the bank's employees stealing the bank's seals to guarantee payment of commercial bills floated by one of their clients — further eroded confidence in banking institutions. These internal and external shocks were beginning to push the nation's patience to its limit, and Chun came under growing pressure to allow

more political relaxation in order to win back public support.

Although 250 politicians out of some 550 banned from freely taking part in political activities were reinstated in February, most political heavyweights, including Kim Young Sam, were excluded from the list. Student demonstrations continued throughout the country calling for the resignation of Chun. This indicated that political stability in South Korea was still shaky. It also showed that unless Chun went to the heart of the problems in South Korea, his government could hardly enjoy much genuine peace.

Socially, however, the year closed on a happier note with thousands of people regaining contact with relatives who had been lost since the end of the Korean War in 1953. A special Korean War anniversary programme launched by the Korea Broadcasting System in June to help locate and reunite families was strikingly successful, with more than 200,000 people responding. Within months of its launching, the programme had succeeded in finding and reuniting more than 7,000 families split by the ravages of war. The family reunions brought home the poignancy of a terrible fratricidal conflict. The episode also reminded South Koreans how far they have come since the war to a relatively prosperous present. The uppermost question, as usual, was a lack of domestic political tranquility. 13

Foreign Relations

The string of calamities of foreign origin that beset South Korea in 1983 left the country's foreign policy in a shambles. For example the shooting down of the KAL Boeing 747 was a severe blow in foreign-policy terms, as it occurred just as Seoul was striving for a rapprochement with the Soviet Union.

Only months earlier, then foreign minister Lee Bum Suk, speaking at the National War College, had advocated a major change in the country's foreign policy with the aim of improving ties with all socialist countries, including the Soviet Union and China. Terming the policy Nordpolitik, in the manner of West Germany's Ostpolitik that paved the way for Bonn to reach an accommodation with East Germany and the Soviet Union, Lee began to court Moscow and Peking.

One test of the success of this policy was to be the convening in Seoul of the 70th conference of the Inter-Parliamentary Union (IPU), of which not only Moscow but countries such as Cuba, Hungary, Poland and Czechoslovakia are members. Soviet sources had indicated that Moscow would send delegates to the Seoul meeting, continuing Moscow's policy of responding cautiously to Seoul's overtures.

However, the KAL incident put a sudden damper on Seoul's initiatives: the government could not muster the support within the nation needed to continue moves towards Moscow. In the end, no country from the socialist bloc went to the IPU conference.

At the United Nations Security Council the Soviet Union rejected all pleas by Seoul to provide unimpeded access to the crash site to help recover bodies and debris from the downed aircraft. South Korea had no diplomatic leverage to apply on Moscow — it not only has no relations with the Soviet Union, it is not even a member of the UN.

The United States and Japan, which both had nationals aboard the downed aircraft, expressed much indignation but did little in the way of substantive reprisals. The administration of President Ronald Reagan did not cancel its US\$10 billion grain-export deals with Moscow, and Washington allowed the Geneva talks on arms reduction to continue.

Japan's response was even more passive — though it did



SITTING DUCKS

demand compensation for its own victims and a full explanation and apology for the air attack. Ironically, one of the major powers that did come remotely close to sympathising with Seoul was China. Not only did a Peking spokesman express shock at the incident, but China also followed the example of 15 nations that had passengers aboard the aircraft in demanding compensation for the victims.

China, of course, had more than a passing interest in such aircraft incidents. In May, one of its Trident jetliners was hijacked to South Korea by six Chinese demanding to go to Taiwan. Seoul's reaction was even-handed: after prolonged negotiations with Shen Tu, director-general of the Chinese airline CAAC, and other officials, South Korea returned the aircraft and passengers. The hijackers, however, were kept in Seoul for trial. They received jail terms ranging from four to six years.

In August, a MiG21 aircraft of the Chinese air force flew to South Korea and the pilot demanded political asylum in Taiwan. It was the second Chinese MiG to fly to South Korea within 10 months. Officials in Seoul told Peking they were willing to return the two aircraft provided the Chinese agreed to negotiate with South Korea. The pilot of the second aircraft was sent to Taipei, as was the first, but his aircraft was kept by South Korean authorities. The Chinese refused to negotiate for fear of provoking North Korea, an important ally.

Helped by such overtures from Seoul, China displayed some goodwill towards South Korea, issuing visas to South Korean officials to visit the country for the first time since 1949. Several Seoul officials and citizens have been allowed to visit the mainland, offering the prospect of improved relations in future.

The October 9 Rangoon bomb attack forced Chun to call off the rest of a tour that was to have taken him to India, Sri Lanka, Australia, New Zealand and Brunei. The tour had been aimed at strengthening South Korea's position in the non-aligned bloc and at countering the influence of North Korea. Not only did the bombing abruptly halt Chun's tour, it also killed Lee, a man whose sweeping global views and wide-ranging initiatives made his loss incalculable. Following the bombing, Seoul demanded that Rangoon sever relations with North Korea, but the Burmese bided their time before finally breaking ties on November 4. In the wake of that announcement, South Korea hardened its stance towards the North, and military units stationed along the demilitarised zone were put on special alert.

In broader terms, the airliner incident and the Rangoon bombing meant that Seoul's Nordpolitik was virtually in ruins. South Korea was swept by a new wave of anti-communist sentiment and the media questioned the

value of courting the non-aligned bloc. As a result, Foreign Minister Lee Won Kyung, who replaced Lee Bum Suk, appeared to have only limited policy alternatives. In the event, the government decided that the best policy was to make sure that the succession of tragedies did not raise the nation's emotions to such an extent that they might harm the government's pursuit of national interests. In other words, it seemed that Seoul had no choice but to try to put the incidents behind it.

In this atmosphere of grief, tension and frustration, the US Government stood by South Korea with strong and resolute words. Reagan sent Defence Secretary Caspar Weinberger and the chairman of the joint chiefs of staff, Gen. John Wickham, to the funeral service for the victims of the Rangoon bombing,

thereby signalling to the North that Washington stood ready to defend the South if Pyongyang ever contemplated a surprise attack.

But perhaps more than anything else, Reagan's decision not to call off his trip to South Korea on November 12 was a gesture of unswerving solidarity with South Korea at a time of unusual national trial and tribulation. Japan, South Korea's other critical ally, also stood strongly behind Seoul. Throughout the year, relations with Tokyo improved considerably, thanks largely to the efforts of Lee Bum Suk. In September, a conference of cabinet members of the two nations met in Tokyo to consider a whole range of issues, including intensified economic and diplomatic cooperation. Japanese Foreign Minister Shintaro Abe assured Lee that Japan would do nothing in its contacts with the North that would tip the balance of power on the Korean peninsula, meaning that Tokyo's relations with the North would remain at status quo. The Japanese steel industry, reversing an earlier position, agreed to supply loans and equipment for South Korea's second integrated steel mill in Kwangyang.

The growing trade deficit with Japan remained a sore issue, but Japanese private industry, at the urging of the government, agreed to accept 1,200 South Korean engineers and technicians for training in the use of intermediate-level technology.

Economy/ Infrastructure

After nearly four years of recession, South Korea's economy began a vigorous upswing in 1983. The gross national product grew by an inflation-adjusted 9.6% in the first half compared with a year earlier. The rise was stronger than most economists had expected and in sharp contrast to a 4.9% growth rate in the first half of 1982. The high growth in 1983 stemmed mainly from increased domestic demand. In the first part of 1983, when exports were virtually stagnant, the government stimulated growth by promoting domestic construction and consumer spending picked up. Consumption rose sharply, registering a 7.7% year-to-year increase, much greater than the 2.2% increase tallied in the corresponding period in 1982.

Domestic sales have increased, particularly for luxury items such as cars, refrigerators, washing machines, videotape-recorders and microwave ovens. These are all

Korea — South

considered luxury goods in South Korea, where per capita income is about US\$1,700. Domestic fixed investment also increased significantly in 1983 due mainly to a good performance in the construction area. Construction activities for commercial buildings soared, recording a staggering gain of 67% during the first half of the year. Housing starts also increased spectacularly. Unlike past growth, this brisk economic activity has been achieved with very low inflation. Perhaps 1983 was the first year that South Korea's economy has grown at the same time that prices remained stable. Statistics show that consumer prices increased less than 3% in August on a year-to-year basis. Furthermore, wholesale prices remained virtually unchanged from the previous year.

But though the government can point to clear successes in holding down inflation, the public does not seem fully convinced of this stabilised situation. There is still the feeling that the stability may dissolve quickly. As the then deputy prime minister Suh Suk Joon, who also served as minister of economic planning, admitted, one pressing task at hand was to gain public confidence in the government's economic policies.

One particular area where inflationary pressure remained strong was the property market — land, rent and apartment houses — and speculative transactions were lucrative in certain parts of the country. Large corporations in particular engaged in land speculation: they borrowed money from the banks and then bought land and provided it to the bank as collateral for borrowing more money. The government took a variety of measures in order to discourage speculative transactions in property. But these were either too late or largely ineffective. The government is in a peculiar position because it does not want either to overstimulate or to cool off construction activities.

Like inflation, speculative transactions were a major factor in destabilising the South Korean economy and creating problems over the distribution of wealth. They triggered public discontent and became a social problem beyond the realm of economics.

After a sometimes disappointing first half, the prospects for South Korea's export growth seemed to improve in the second half of 1983, thanks mainly to a strong recovery in the US economy. Since the early 1960s, economic growth has depended on rapid increases in exports; the domestic economy has never provided as large a contribution to overall economic growth. And in 1983, exports again seemed to be the leading engine of growth. From June, commodity exports increased at an accelerated pace, compensating for declines earlier in the year. As of September 19, cumulative total exports had reached US\$16.2 billion, a 10.4% increase over the same period in 1982. The 1983 target of US\$23.5 billion was expected to be reached without difficulty as recovery in the US accelerated.

As the world economy showed signs of recovery, government economists were fairly optimistic about achieving the 1983 growth target of 7.5%. In addition, agricultural production was expected to be excellent in the second half due to favourable weather. The Korea Development Institute, a government think-tank, raised its growth projection for 1983's GNP to 8.1%. That would be the highest growth rate in South Korea since 1978 and considerably better than the 5.3% increase in 1982.

Over the past several years the economy has improved considerably, but problem areas remain. For example, the export picture has a dark side: while three major industries — shipbuilding, home appliances and electronic pro-



Hyundai in Saudi Arabia: work has fallen off.

Gaddafi: a new river by Dong Ah.

ducts — recorded export increases in the first half of 1983, many other major export sectors showed declines. These included textiles, iron and steel and plywood. Moreover, the gains recorded in shipbuilding reflected orders placed several years ago. Exports have increased in only two areas of the world market: the US and the Middle East. South Korean exports to Europe, Japan and other parts of Asia have declined significantly.

Another factor clouding the export picture is increasing protectionist pressure in the industrialised countries. A case in point is steel, which is one of South Korea's most efficient industries. Exports of steel fell 5.6% during the first half of the year to US\$1.42 billion. Some of that loss was due to import restrictions by the US. Already US colour TV-makers have brought anti-dumping actions against South Korean manufacturers.

In addition, overseas construction work, which since the mid-1970s has been a major contributor to South Korea's economic growth, has fallen off. Although the industry received a major boost in November with the announcement of Dong Ah's US\$3.3 billion contract to build a river linking north and south Libya — believed to be the biggest in history — overseas construction revenues were down 30% during the first half. Partly for that reason, South Korea's current account has worsened slightly, even though export gains have outpaced increases in imports. The current account registered a deficit of US\$1.08 billion during the first eight months of the year. The deficit was US\$1.06 billion a year earlier. Economic planners expected the deficit to exceed US\$2 billion in 1983.

South Korea desperately needed increased foreign-exchange earnings to pay off its debts. The country, though a good credit risk, is the largest borrower in Asia. External debt, according to the Finance Ministry, was projected to reach US\$40.9 billion by the end of 1983. Debt amortisation and interest payments alone reached US\$6 billion. It was therefore important that South Korea improved its balance of payments. Despite the country's relatively low debt-service ratio (15.5% in 1982), the deterioration in the world financial market made renewed efforts in this area vital. Some policymakers were concerned that at 9.6% the rate of domestic spending growth in the first half was too high. Since that growth was based primarily on domestic

construction and consumption, the current-account deficit began to grow larger than planners wanted it to be; this was because machinery is imported for these projects, but the final products — a nuclear plant or a housing unit, for example — would not be exported. Rapid growth without a corresponding increase in exports certainly has a negative impact on the balance of payments. Therefore policymakers took steps to hold down government-stimulated domestic growth.

Officials tightened up on the issuing of construction permits and imposed a tight-money policy on the banks, making loans harder to get for big business. The government held growth in M2, the broad measure of money supply, to 19% in August, compared with 30% a year earlier. The target growth rate of M2 was set at 15% for the year. At the same time the overall budget deficit also narrowed to US\$400 million in the first half of 1983 from US\$580 million a year earlier. The government also announced it would hold spending in 1984 to 1983's level (around US\$13.4 billion) and increase tax collections. This would result in a US\$700 million budget surplus in 1984 and reduce the government's demand for international borrowing. As a result, more investment funds for the private sector can be generated domestically and the economy can grow without hurting price stability.

The balance-of-payments factor is also a pivotal issue for the revamping of the current five-year economic and social development plan (1982-86), as indicated by Suh. In order to reduce the balance-of-payments deficit, government prescriptions include price stabilisation, a boost in savings and improving the country's industrial competitiveness in international markets. Of the three, the most essential was competitiveness of South Korean products, a factor closely related to future exports. For this purpose, the government gave top priority to technological innovation in its industrial policy. The revised plan envisaged a 10% annual growth in exports and all these efforts presumably will reduce the nation's debt service needs. The new plan aimed at eliminating the country's current-account deficit by 1985 or 1986, a few years earlier than in the original plan.

South Korea, like many Asian countries, has been paying more for foreign loans since late 1982. And probably costs will have to remain high to attract nervous bankers back into lending, though South Korea has benefited considerably from drops in oil prices and interest rates.

Facing the changing environment domestically as well as internationally, South Korea has undertaken various economic reforms. Planners want the government to interfere less in the marketplace and give a freer rein to private business. They also hope to change the way the bureaucracy does business. Economic planners want to open the economy to foreign imports and competition. But those reforms are not easy and the pace of reform has been slow. Efforts to limit the government's economic role are proving difficult to achieve.

Perhaps one of the most important reforms now under way has been in the nation's financial system. It has been long recognised that the country needs to develop the domestic financial system in order to continue sustained economic growth. For the past 20 years, the financial system was a vehicle for the government to direct loans to companies that invested in government-sponsored projects. Interest rates were kept artificially low to encourage investment. Demand for loans was enormous, while domestic savings were discouraged. As a result, overseas borrowing and credit rationing were inevitable. Many firms, particularly the small- and medium-size concerns, have no access to the official financial system. They have to borrow money from the unofficial korb market, usually at usurious interest rates.

The korb market has, however, often been involved in large loan scandals such as the Chang Yong Ja affair of 1982 and that over the Myongsong group in 1983. A government report said 1,320 different lenders provided korb


loans totalling US\$150 million to the group, a major builder of resort condominiums and property developer, over a four-year period. Furthermore the loans went through a bank though the deposits were not entered in the bank's official ledgers. It was alleged that a banker at a branch took the money himself and passed it on to the Myongsong group. The banker became an intermediary of the korb loans. Just as in the Chang Yong Ja affair, the Myongsong scandal badly shook confidence in the financial system.

Financial liberalisation, including giving a freer hand to the banks and freeing rates of interest, has been the subject of much discussion among planners, scholars and bankers whenever financial scandals have erupted. The government plans to implement the so-called real-name system for all financial transactions, which would reveal depositors' real identity and hence discourage korb-market transactions. However, the reforms will not be easy because they affect entrenched interest groups.

In order to reduce the government deficit and external borrowing needs, the government has to cut about US\$256 million from its expenditures in investment and expansion. New projects have been strictly limited and certain continuing projects have been delayed or re-scheduled. They include railway and road construction, expansion of harbours and government housing. Construction of four nuclear-power plants has been re-scheduled to begin after 1986 instead of in 1983 as originally planned. Construction of four other plants will be completed by 1987, meaning a delay of up to one year.

A high-speed rail link between Seoul and Taejon and double-tracking of the 101-km. Honam rail link will be delayed by several years. A second subway line in the southern port city of Pusan will also be postponed. However, expansion work at Kimpo International Airport, the gateway to Seoul, was starting late in 1983 in preparation for the 1988 Olympic Games. It is due to be completed at a cost of US\$250 million by the end of 1987. When finished, it will be able to handle approximately 9 million passengers annually compared with the present 4.8 million. The expansion work at Jeju International Airport continues as scheduled. Work continues on construction of the 175-km. east-west highway connecting Taegu and Kwangju and will be completed in 1984. Construction of a new Seoul subway line was finished in 1983 and two other subway lines will be completed in 1984. By 1985, construction of the Seoul subway system will be complete.

Work began on building the Juam dam in 1983, and work progressed on the Chungju dam. Its construction period has been shortened by one year in order to be completed by 1985. Work continued on the Nakdong River estuary barrage and the Hapchun dam, but they are expected to be somewhat delayed.

A liquefied natural gas (LNG) terminal is being built at Pyong Taek Bay in order to receive 2 million tonnes of LNG a year from Indonesia. Shipments of the gas are due to start in 1986 and it will be used for fuelling power plants, home-heating systems and kitchen stoves. 

Festivals and Holidays

January 1: New Year's day (most establishments are closed for three days).

January-February: Lunar New Year (businesses are closed for several days).

March 1: Independence Day.

May 5: Children's Day.

May: Buddha's birthday.

June 15: Farmers' Day.

June: Tano festival.

July 17: Constitutional Day.

August 15: Liberation Day.

September: Chusok (moon festival), Confucius' birthday.

October 3: National Foundation Day.

October 9: Hangul Day.

December 25: Christmas Day.

Thank you
VERY much
if you have
any more
pages by
done this time
could you
send them?
Appreciate
this VERY
much
Jack

Comments -

Engaging, absorbing reading
Personal interest vignettes stirring
Though fairly brief, content is comprehensive
Descriptive language picturesque.

Trifling details -

Ch. 2 Pg 1 - Seoul has 3,700 church.
Also - Seoul. Prot. Churches expected to give \$560 million to churches (1983) increased 331% since 1979 (source Korean Newsletter)

pg 9 line 19

'joy was quickly quenched' or 'squelched' ??

p. 11. talking about 영락 and Dr. Han and something said about '500 pastors and chr leaders killed' I'm sure this is not specifically about 영락 but a general statement nation-wide, but this did not seem clear.

pg 12 영락 spelling 'Yong-Nak' or 'Young-Nak?' would not 'Yong' be '영' or 'Yung-Nak' Saw figure recently 60,000 attending.

Ch. 4 pg 2 line 12 Korea Herald (date ?)
So Korea natural annual increase (population) 1.7%
No Korea annual natural increase 2.4%
So Korea's population will double in 41 yrs ~~to 51.8 million~~
No Korea's " " " 29 yrs ~~to~~
So Korea's population now 41.3 million now.
No Korea's " " 19.2 million now.

New York Times June 13, 1983 -

Seoul population density -	36,000 / sq. mile
New York " "	23,000 " "
London " "	11,000 " "

Seoul population 12 million in 10 yrs. 15 million by 2000.
Seoul housing 2.4 people / room (4x more than U.S.)
Per capita income \$1,800 - farmer's income close behind

Korea Herald Jan 28, 1984 Seoul now 9,204,344 as of 10/83
9,500,000 end of 84

Ch. 1 Pg 3 - 1984 is '4682' in Korea
Lois found a Korean source 4300 plus.

Ch. 3 p 14 - line 18 latest figures seen were 360,000

Sending my
response to
Pg's book
Interested in
your reaction

Need for Missionaries -

At Whittby ¹⁹⁴⁹, a Korean delegate declared, "There are 40,000 villages in Korea in which the Gospel has yet to be preached; if you will send us 40,000 missionaries we shall be very pleased."

- S. Neill, Christian Partnership

SCM, London, 1952 p. 28

*Reception following at
the Adam's Residence
4 p. m.*

式後 安斗華 牧師 宅에서
略宴이있아오니參席仰望

Montage

Gen. As 1947 - Fargo,
mass meeting of 2500 - 15
Cl. for Washington D.C.
5000 - 10000 - 10000
show, garden

DAVID SOK

A

The letter about myself.

I was born in Taegu, in 1938, Nov 10th.
My father, at that time, was a reasonable rich,
and his social situation was also decent.

My mother could be said to be a intellectual for
those days. As my maternal grandfather was
a county headman of Suwon district, my mother
could ^{have} recieved good education.

Until I was eight years old, I had no brother or
sister. I and my parents had had a happy life
though. But what made me so miserable now is that
my mother died then. My father had been loving
my mother so much ^{that} he began to think life is
empty and he had a setback to pessimist.

He began to hate to go out in the world.
Since then, he lost the stabilization of livelihood.

Unconscious about the misery that confronted me
and about the fate that would face me in the future,
I had to move to my ~~uncles~~ uncle's. That was the
only way I could do. I was the third grade
of a primary school then.

When I came to my uncle's, I could not go to
school any more. I had to work making ropes.
I did it for a year. Then my uncle sent me to a
little country school. By the time I graduated
that school, it was war time already. I could
find no place to go back. I couldn't find my uncle.

I began wandering, I began to lead a
vagabond life.

B

Since then, I became know that my fate was very miserable

During several years of my wandering life, sometimes I was a shoeshine boy, sometimes I was a pimp (The job which is introducing man to a woman), or sometimes I was a slaky boy (which means a little thief.).

This way I served myself the food, clothing, shelter. I was 12 years old.

Lonely wandering to strange towns, I was often suffering from hunger and coldness.

Leading such life, I sincerely felt that I was very miserable. and also our people was miserable.

And also I became to think of the insecure, confused situation of our country.

I thought such unreasonable, vague, worthless and sinful life that my kinds of boys leading, would influence and spoil our country greatly. And I could even feel a certain kind of repulsion.

I became eager to think that I would rather be suffering from hunger and eternal coldness than lead such dirty life.

I wanted sincerely to live in truth ~~and valuable~~ and in value.

C

I thought I would ^{become} ~~be~~ a useful man in developping our country to be beautiful and peaceful.

I was 14 years old.
I so prepared a small sum of money and entered a certain middle in Seoul. (I can't hear about the name of that school now.).

Because I thought I could carry out my idea only by getting heartful knowledge, and good manners. I decided that I would try to study to the last hour and devote myself for the betterment of our poor people and country. I delivered newspapers in ~~the~~ the night. I went to church in good faith too. I thought that God only is permanent and all mighty. and I wanted to beg his will to save our wretched bretheren from misery.

One of the two of my mother's dying wish was that I should be faithful to Jesus Christ,

My mother was an ardent Christian.

My mother's funeral was held in WonTae church in TaeGu when she died,

I can remember that There had been arguing many times between mother and father before my mother died about church attending.

When I finished middle school, I had to wander again because of economic matters. Went back to the former life.

I felt the emptiness of life, I felt really sorrow. But I bore a grave purpose.

It was to make money and go back to school.

I tried my best to make money.

After a year, I was getting ready to go back to school.

I went to Young Ju. I knew my uncle was there. I thought I would need some help from my uncle.

I think I went to Young Ju with the sum of ₩ 340000.

After a year.

I entered Kyong An high school in Andong.

After a year, ~~but for~~ ^{in spite of} my uncle's help,

I could not continue to study any more.

I was obliged to stop studying.

But there I met Dr. Moffett. He was really a savior. I ~~can't~~ couldn't explain how happy I was then. It was nearly dramatic that I met him.

I could study again. I could study with relief until I graduated the high school.

E

But I spent too much time in thinking of present, past and future in high school times.

What I am now owes greatly to him, Now I have entered foreign language college of Korea. ~~as~~ I determined.

I will work ~~as~~ an ambassador.

I will discover the backwardness of our country.

I will develop our country to the international situation. I will lead our country, and become a strong man to be able to dedicate myself for the happiness and well-being of our people and our country. I have been ~~neglecting~~ ^{these days} somewhat neglecting God, for my life have been severely threatened by economic matters.

But I always believe that God is with me even. I hope I will be ardent to God again.

I'm confronted with great difficulties now.

But I will try to the last.

by David Suls.



Pak See Ik, chief priest (abbot)
& Tong To Se, one of largest

temples in Korea, has accepted his
conversion to Xty. and will enter
the Presb. Chch.

~~Tam Tong~~ ^{me & 20} mission outposts to
Yap Yop Nak Presb. Ch., Sin Pyong
Chch.

A priest for 23 years. All
7 in his family. From Mar 28
has been attending chch.

Temple has 100 priests many of
whom are also studying the Ch
faith.

Sch. Anth. n.

Thursday - 2 hrs

Thurs. 2 hrs

Student com.

우덕석 - chm.

조영만 (2nd) - v. chm.

김매영 (5th) - "

직연식 - secy

정희중 - v. secy

우복구 - treas.

김여석 - v. treas.

大

韓

三光會中是學是友會